

## CHAPTER 3

### PEOPLE

The studies on the social, cultural and religious aspects of various group of people living in a geographical area throw welcome light on their cultural features. Moreover, such studies indicate how that area has turned its face towards modernization. From this point of view, the survey results of the people of a district given in the gazetteers gains research significance. It is from this background, an overall view of the population, sex-ratio, language, migration trends, marriage systems and other life cycle rituals, food habits, gods, festivals and such other aspects of Kolar district has been surveyed and given comprehensively here.

As per the 1991 census, there were 11 taluks in Kolar district with 2889 villages and 15 towns. According to 2001 census the total population of the district was 25,36,069 with 19,10,546 persons living in villages and 6,25,523 persons living in urban areas. A comparative analysis of the taluk-wise population details as given in table 3.1 shows that Gauribidanur consists of maximum rural population (2,40,582) and the Bangarapete taluk, consists of maximum urban population (1,95,787). While Bangarapete taluk is having a maximum population of 4,21,437 in the district, Gudibande is the last taluk

having a minimum population of 51,828 in the district. Even in 1991 census, these two taluks maintained the same status quo with maximum (3,87,830) people in Gouribidanur and minimum (23,306) people in Gudibande taluk.

If the sex ratio as found in 2001 census of the district is taken into account, both Gauribidanur and Chintamani taluks have more or less same male population viz. 1,38,328 and 1,38,311 respectively; like wise, the size of female population also (1,32,791 and 1,32,973 respectively) appear to be closer to each other.

**Table 3.1 : Taluk-wise Population in the District  
(1991 and 2001)**

Taluk wise Demography		1991			2001		
		Total	Male	Female	Total	Male	Female
Kolar District	Total	22,16,889	11,28,316	10,88,573	25,36,069	12,86,193	12,49,876
	Rural	16,99,906	8,63,585	8,36,321	19,10,546	9,68,253	9,42,293
	Urban	5,16,983	2,64,731	2,52,252	6,25,523	3,17,940	3,07,583
Kolar	Total	2,84,079	1,44,461	1,39,618	3,42,593	1,73,913	1,68,680
	Rural	2,00,762	1,01,971	98,821	2,28,686	1,15,853	1,12,833
	Urban	83, 287	42,490	40,797	113,902	58,060	55,847
Gudibande	Total	45, 821	23,306	22,515	51,828	26,159	25,669
	Rural	38,258	19,466	18,792	43,021	21,758	21,263
	Urban	7,563	3,840	3,723	8,807	4,401	4,406
Gauribidanur	Total	2,40,115	1,23,679	1,16,436	2,31,119	1,38,328	132,791
	Rural	2,08,084	1,06,989	1,01,095	2,40,582	1,22,756	1,17,826
	Urban	32,031	16,690	15,341	30,537	15,572	14,965
Chikkaballapura	Total	1,69,233	86,546	82,687	191,122	97,239	93,883
	Rural	1,22,012	62,216	59,796	136,154	69,296	66,858
	Urban	47,221	24,330	22,891	54,968	27,943	27,025
Chinthamani	Total	2,35,711	1,20,378	1,15,333	2,71,284	1,38,311	1,32,973
	Rural	1,85,317	94,274	91,043	2,05,791	1,04,866	1,01,325
	Urban	50,394	26,104	24,290	65,493	33,845	31,948

Taluk wise Demography		1991			2001		
		Total	Male	Female	Total	Male	Female
<b>Bagepalli</b>	Total	1,15,900	74,825	71,075	169,689	86,053	83,636
	Rural	1,33,564	68,382	65,182	189,570	75,618	73,952
	Urban	12,336	6,443	5,893	20,119	10,435	9,684
<b>Bangarapete</b>	Total	3,87,830	1,96,120	1,91,710	4,21,837	2,12,592	2,08,845
	Rural	2,01,962	1,01,799	1,00,163	2,25,650	1,14,336	1,11,314
	Urban	1,85,868	94,321	91,547	1,95,787	98,256	97,531
<b>Maluru</b>	Total	1,73,860	88,482	85,378	2,07,009	1,05,047	1,01,962
	Rural	1,52,823	77,532	75,291	1,39,194	90,880	88,314
	Urban	21,037	10,950	10,081	27,815	14,167	13,648
<b>Mulabagilu</b>	Total	2,02,893	1,12,363	1,00,530	2,31,302	1,16,494	1,14,808
	Rural	1,67,374	84,428	82,946	1,87,269	94,181	93,088
	Urban	35,519	17,935	17,584	44,033	22,313	21,720
<b>Shidlaghatta</b>	Total	1,68,251	85,152	83,099	193,965	98,826	95,939
	Rural	1,13,074	72,153	70,921	1,52,867	77,276	75,591
	Urban	25,177	12,999	12,178	41,098	21,150	19,948
<b>Srinivasapura</b>	Total	1,63,196	83,004	80,192	1,84,721	93,631	91,090
	Rural	1,46,646	74,375	72,271	1,61,762	81,833	79,929
	Urban	16,550	8,629	7,921	22,959	11,798	11,161

Source : Census Of India 1991, General Population Tables, Part II-A, P.284-288 and 2001 C.D. Table-1.

### Decadal Population Variation

Increase in population from time to time is a common phenomenon. The census reports show that the population increase in Kolar district has occurred consistently in every decade from 1901 to 1991. Even though the population of the state had decreased during 1911 to 1921, there had been an increase of population in Kolar district. It was during 1971-1981 that the Kolar district marked a maximum increase rate of 25.64% which is slightly lower than state's increase, of 26.75%. The growth of population has shown increasing trend between 1931 and 1981. In the following decades the growth rate had declined in the district.

The table below presents the decadal difference in percentages of the population in Kolar district between 1901 and 2001. The percentage increase of the state population during the corresponding periods is given in the brackets.

**Table 3.2 : Decadal Population Variation in the District**

Year	Total Population	Decadal difference	Percentage of Decadal Difference	Male	Female
1901	7,25,072	-	-	3,68,436	3,56,636
1911	7,81,617	+ 56,545	+ 7.80 (+3.60)	3,97,084	3,84,533
1921	7,93,878	+ 12,261	+ 1.57 (-1.09)	4,05,749	3,88,129
1931	8,50,723	+ 56,845	+ 7.16 (+ 9.38)	4,35,226	4,15,497
1941	9,72,916	+ 1,22,193	+ 14.36 (+11.09)	4,99,105	4,73,811
1951	11,29,916	+ 1,56,959	+ 16.13(+19.36)	5,72,697	5,57,178
1961	12,90,144	+ 1,60,269	+ 14.18(+21.57)	6,55,645	6,34,499
1971	15,16,646	+ 2,26,503	+ 17.56(+24.22)	7,73,293	7,43,353
1981	19,05,492	+ 3,88,846	+ 25.64(+26.25)	9,66,653	9,38,839
1991	22,16,889	+ 3,11,397	+ 16.34(+21.12)	11,28,316	10,88,573
2001	25,36,069	+ 3,19,180	+ 14.39(+17.50)	12,86,193	12,49,876

Source : Census of India 1991, General Population Tables, Part-II-A P. 413, 417 and census 2001.

### **Density of Population**

The average number of people living in one square kilometre is called the density of population. The density of population varies from region to region due to various reasons. It is natural that the density of population in urban region exceeds that of rural region. As per 1991 census, the density of population in Kolar district

was 270 which is more than the state density of population (235). If the urban density of population of Kolar district is 4566, the rural density is only 210. Both of these are more than the state urban density (3257) and state rural density (166). In the density of population Bangarapete taluk (449) stands first, followed by Kolar taluk (358) and Malur taluk (270). The reason for such high density in these taluks may be their progress in industry and agricultural sectors. What is notable is the fact that even though the Bagepalli taluk is larger in extent (932.71 Sq.Kms) it has recorded least density of population (156) in the district. At the same time it is significant to note that the Gudibande urban area is smallest in the extent (0.64 Sq. Km) but it exceeds in the density of population (11,817) than Kolar, the district headquarters (10,259). Taluk-wise rural and urban density population is in table 3.3. (The statistics of 2001 census have not been published by the Department of Census-when the Kannada version of gazetteer was published).

Taluk	1991		Total
	Rural	Urban	
<b>Kolar</b>	256	10529	358
<b>Gudibande</b>	169	11817	202
<b>Gouribidanur</b>	236	2218	268
<b>Chikkaballapura</b>	196	5555	263
<b>Chintamani</b>	209	8983	264
<b>Bagepalli</b>	144	5340	156
<b>Bangarapete</b>	252	2947	449
<b>Maluru</b>	238	6764	270
<b>Mulabagilu</b>	204	9397	246
<b>Shidlaghatta</b>	216	12402	253
<b>Srinivasapura</b>	171	8995	190
<b>Total</b>	<b>210</b>	<b>4566</b>	<b>270</b>

Source: Census of India, 1991, General Population Tables Part-II A.Pp.284-285

### Household Population, Residential Houses and Families

Census treats a complete building or a partial building as a household if one or more families live in it. Similarly, a person or a group of persons living together by using the food cooked at one hearth is treated as a family. According to 1991 census there were 3,97,462 residential houses and the number of household population living in those houses was 3,99,709. But, by the time of 2001 census, the number of residential houses has increased to 5,04,185. It means the increase in the number of houses is 1,06,723 in the district. While the increase in the number of houses in rural area is 74,286, in the urban area the increase is 32,437 houses. As per the 2001 census, compared to other taluks in the district, the Bangarapete taluk consists of maximum residential houses (81,728), while Kolar taluk (65,097), Gauribidanur (59,400) and Chintamani (54,460) taluks occupy the second, third and fourth places respectively. The Gudibande taluk consists of least number of residential houses (10,975) in the Kolar district. The table here shows all the enumerated houses and the families there in. (Since the Compact Disk of 2001 census does not provide the number of families, only the number of residential houses is referred here).

**Table 3.4 : Residential Houses and Families in the District**

Taluk	1991			2001		
	Rural	Urban	Total	Rural	Urban	Total
<b>Kolar</b>						
Residential Houses	33,911	14,901	48,812	42,767	22,330	65,097
Families	33,953	15,037	48,990			
<b>Gudibande</b>						
Residential Houses	7,419	1,458	8,877	9,035	1,940	10,975
Families	7,458	1,465	8,923			
<b>Gouribidanur</b>						
Residential Houses	40,977	6,071	47,048	52,804	6,596	59,400
Families	41,184	6,151	42,335	—	—	—
<b>Chikkaballapura</b>						
Residential Houses	21,691	8,843	30,534	26,884	11,581	38,465
Families	21,887	9,016	30,903			

Taluk	1991			2001		
	Rural	Urban	Total	Rural	Urban	Total
<b>Chintamani</b>						
Residential Houses	32,769	9,103	41,872	40889	13,571	54460
Families	32,915	9,332	42,247	—	—	—
<b>Bagepalli</b>						
Residential Houses	26,171	2,469	28,640	32,342	4,326	36,668
Families	26,276	2,481	28,757	—	—	—
<b>Bangarapete</b>						
Residential Houses	34,816	33,038	67,854	43,281	38,447	81,728
Families	34,971	33,194	68,165	—	—	—
<b>Maluru</b>						
Residential Houses	26,313	3,899	30,212	34,094	5,953	40,047
Families	26,377	3,931	30,308	—	—	—
<b>Mulabagilu</b>						
Residential Houses	29,275	6,215	35,490	35,488	8,567	44,055
Families	29,344	6,316	35,660	—	—	—
<b>Shidlaghatta</b>						
Residential Houses	24,825	4,165	28,990	29,208	7,747	36,955
Families	24,896	4,196	29,092	—	—	—
<b>Srinivasapura</b>						
Residential Houses	26,298	2,835	29,133	31,959	4,376	36,335
Families	26,484	2,845	29,329	—	—	—
<b>Total / District</b>						
Residential Houses	3,04,465	92,997	397,462	3,78,751	1,25,434	5,04,185
Families	3,05,745	93,964	3,99,709	—	—	—

Source : Census of India 1991, series 11, part 2A, page 285 - 288 and 2001  
Census CD Table - 4

### Institutional Population

The persons living in the hostels, lodgings, jails, ashramas etc. are treated as institutional population in the census. As per the 1991 census there were 390 such institutional families, out of which 107 were in rural and 283 were in urban areas. Thus the

urban regions had 176 more institutional families. Out of the total persons (9,798) living in these institutional families the number of males were 7,743 and the females were 2055. When compared to the urban institutional population the number of women in rural institutional families was less by 452, the actual number being 1151. Talukwise comparison shows that the Chikkaballapura had maximum (114) institutional families occupying first place while in the succeeding places there were Bangarapete (97), Chintamani (37) and Kolar (33). Normally in all institutional families the female population is less than the male population except Mulabagilu taluk where females are more than men. However, the number of females were not recorded in the rural institutional families of Gudibande, Bagepalli, Srinivasapura and Shidlaghatta taluks). For further information details are given in table 3.5 (the statistics pertaining to 2001 census was not published till 2004).

**Table 3.5 : Institutional Population and Families 1991.**

<b>Taluk</b>		<b>Institutionl Population</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
<b>Kolar</b>	Rural	9	494	40	534
	Urban	24	737	413	1150
	Total	33	1231	453	1684
<b>Gudibande</b>	Rural	3	101	-	101
	Urban	4	106	32	138
	Total	7	207	32	239
<b>Gauribidanuru</b>	Rural	8	235	1	236
	Urban	22	360	98	458
	Total	30	595	99	694
<b>Chikkaballapura</b>	Rural	31	1119	48	1167
	Urban	83	626	296	922
	Total	114	1745	344	2089
<b>Chitamani</b>	Rural	10	426	100	526
	Urban	27	228	89	317
	Total	37	654	189	843



Taluk		Institutional Population	Male	Female	Total
1	2	3	4	5	6
<b>Bagepalli</b>	Rural	4	132	-	132
	Urban	4	77	25	102
	Total	8	209	25	234
<b>Bangarapete</b>	Rural	10	162	126	288
	Urban	87	1570	427	1997
	Total	97	1732	553	2285
<b>Maluru</b>	Rural	6	205	22	227
	Urban	12	332	55	387
	Total	18	537	77	614
<b>Mulabagilu</b>	Rural	21	50	115	165
	Urban	6	74	87	156
	Total	27	124	197	321
<b>Shidlaghatta</b>	Rural	1	25	-	25
	Urban	8	139	51	190
	Total	9	164	51	215
<b>Srinivasapura</b>	Rural	4	122	-	122
	Urban	6	423	35	458
	Total	10	545	35	580
<b>Total</b>	Rural	107	3071	452	3523
	Urban	283	4672	1603	6275
	Total	390	7743	2055	9798

Source : Census of India 1991, General Population Tables part 2 A. Pp. 367- 369.

### Houseless Population

Beggars and other nomadic groups who have no houses to live were categorized as houseless population. Since they did not have permanent residential houses, these families normally found shelter in dilapidated structures, bus-stands and even in open grounds. As per the 1991 census 1,425 houseless persons have been enumerated. Among them more houseless families were found in rural areas (773) than the urban areas (652). Talukwise statistics showed that Chintamani was in first place having maximum (243) houseless families while in the second and third places there were

Chikkaballapura (223) and Bangarapete (177) taluks : The Gudibande taluk had recorded least (40) houseless families. Maximum number of houseless people were found in Chintamani taluk (1074) which was followed by Gauribidanur (697) and Chikkaballapura (695). Further, among the houseless families normally the men (2902) were more than women (2,340). But as an exception, both the rural and urban areas of Mulabagilu taluk had enumerated more women than men among the houseless families. (The figure (67) was equal for men and women in rural Kolar taluk). The table here presents the number of houseless families according to the urban and rural regions.

**Table 3.6 : Houseless Population in the District (1991 Census)**

<b>Taluk</b>		<b>Institutional Population</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
<b>Kolar</b>	Rural	33	67	67	134
	Urban	58	107	84	191
	Total	91	174	151	325
<b>Gudibande</b>	Rural	37	77	67	10
	Urban	3	6	4	10
	Total	40	83	71	154
<b>Gouribidanur</b>	Rural	99	248	181	129
	Urban	64	156	112	268
	Total	163	404	293	697
<b>Chikkaballapura</b>	Rural	98	200	177	377
	Urban	125	175	143	318
	Total	223	375	320	695
<b>Chintamani</b>	Rural	85	150	128	278
	Urban	158	469	327	296
	Total	243	619	455	1074
<b>Bagepalli</b>	Rural	101	228	189	417
	Urban	8	15	9	24
	Total	109	243	198	441
<b>Bangarapete</b>	Rural	76	149	136	285
	Urban	101	139	107	246
	Total	177	288	243	531

Taluk		Institutional Population	Male	Female	Total
1	2	3	4	5	6
<b>Maluru</b>	Rural	57	126	92	218
	Urban	20	36	29	65
	Total	77	162	121	283
<b>Mulabagilu</b>	Rural	40	79	107	186
	Urban	85	105	116	221
	Total	125	184	223	407
<b>Shidlaghatta</b>	Rural	28	86	66	152
	Urban	23	64	40	104
	Total	51	150	106	256
<b>Srinivasapura</b>	Rural	119	208	153	361
	Urban	7	12	6	18
	Total	126	220	159	379
<b>Total</b>	Rural	773	1618	1363	2981
	Urban	652	1284	977	2261
	Total	1425	2902	2340	5242

Source : Census of India 1991, General Population Tables Part 2 A, Pp. 367-369.

### Migrations

The movement and settlement of people, animals or birds from one region to another region is called migration. It is a socio-economic process taking place since ancient times. The migration may be temporary or else permanent. After completion of the agricultural works the farmers and farm workers go to cities or other places in search of labour and return during the rainy season to resume their own works. Extreme famine, war, food, education, occupation, marriage etc. are the causes for migration. It is not rare that people leave their place of birth and settle in the neighbouring regions. However, in the census of any region the inhabitants are classified on the basis of their birth place. In this classification those enumerated in their own birth place and those born in one place and enumerated in another place are recorded separately. In the following table statistics given is of the enumeration done on the basis of birth place in Kolar district during 1991 census.

**Table 3.7 : Classification of Population on the Basis of Birth Place**

	Place of birth	Total		Rural		Urban	
		Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8
A.	In India	1125846	1086573	861465	834671	264381	251902
IA.	In Karnataka	1097396	1020860	849455	790504	247941	230356
a.	At the place of enumeration	984254	658373	790071	497340	194183	161033
b.	Born elsewhere in the district of enumeration	82761	292016	48321	248690	34440	43326
c.	In other districts of the state.	30381	70471	11063	44474	19318	2597
II	In other states and Union territories	28450	65713	12010	44167	16440	21546
1.	Andrapradesh	15260	43980	8160	34640	7100	9340
2.	Kerala	1590	1270	300	220	1290	1050
3.	Maharastra	360	500	40	110	320	390
4.	Rajasthana	380	330	30	10	350	320
5.	Tamilnadu	9830	18923	3100	8987	6730	9936
B.	In foreign countries.	430	410	220	230	210	180

Source: Census of India 1991 Series 11 Karnataka, Part 5A and 5B D Series No.1 Pp. 170-177

### Sex-ratio

The existing number of females per every thousand males is considered as Sex-ratio. This ratio varies depending on the regional variation in social life, religious beliefs, traditions, marital status, migration, death rate and so on. As per the 2001 census the sex ratio in Kolar district was 972 females per 1000 males. This was more than the state sex-ratio (965). Viewed comparatively, the Bagepalli and Shidlaghatta taluks show identical sex ratio (978). But

the urban sex-ratio is maximum (1001) in Gudibande and minimum (928) in Bagepalli taluk. The table below shows Sex- ratio between 1901 to 2001 in the district. The figures in the brackets show the state's Sex-ratio).

**Table 3.8 : Decadal Sex-ratio variation in the district**

<b>Decades</b>	<b>Rural</b>	<b>Urban</b>	<b>Total</b>
<b>1901</b>	984 (984)	861 (976)	968 (983)
<b>1911</b>	986 (984)	850 (959)	968 (981)
<b>1921</b>	972 (975)	892 (936)	957 (969)
<b>1931</b>	963 (972)	920 (927)	955 (965)
<b>1941</b>	957 (965)	925 (935)	949 (960)
<b>1951</b>	967 (974)	990 (941)	973 (966)
<b>1961</b>	970 (973)	960 (913)	968 (959)
<b>1971</b>	968 (971)	936 (913)	961 (957)
<b>1981</b>	976 (978)	953 (926)	971 (963)
<b>1991</b>	968 (973)	953 (930)	965 (960)
<b>2001</b>	973 (977)	967 (947)	972 (965)

*Source: Census of India 1991, General Population tables, part 2- A, Pp. 40-42 and census 2001, C.D. Table - 1.*

### **Age-wise Classification of Population**

The Age-wise classification of population helps to understand the size of working and non-working population in a region. It also aids to evaluate the strength of land. (Normally persons below 15 years and above 60 years are not treated as fit to work). According to 2001 census the number of children upto 14 years in Kolar district was 8,03,954. Out of them 4,08,647 were male children and 3,95,307 were female children. Similarly the number of persons above 60 years was 2,14,823 out of whom 1,05,878 males and 1,08,495 females. The following table provides the age-wise classification of rural and urban population of the district in 2001.

**Table 3.9 : Age-wise Classification of Population**

Age groups (in years)	Total Population			Rural Population			Urban Population		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
All ages	2536069	1286193	1249876	1910546	968253	942293	625523	317940	317583
0- 4	230185	117017	1131168	175403	89028	86375	54787	27989	26793
5-9	274259	138696	135563	207214	104521	102683	67045	34165	32880
10-14	299510	152934	146576	226586	115832	110754	72924	37102	35822
15-19	242541	129787	117754	180780	95913	84867	66761	33874	32887
20-24	222346	114734	107612	159274	82608	76666	63072	32126	30946
25-29	218052	102980	115072	160654	75915	84739	57398	27065	30333
30-34	180901	89860	91041	134571	66398	68173	46330	23462	22868
35-39	188130	91447	96683	140324	67502	72822	47806	23945	23861
40-44	147519	78158	69361	111465	58619	52846	36054	19539	16515
45-49	135177	71333	63844	102422	53581	48841	32755	17752	15003
50-54	106226	57486	48740	81865	43747	38118	24361	13739	10622
55-59	69152	34630	34522	53606	26593	27013	15546	8037	2509
60-64	7802	39123	39379	63606	32006	31600	14896	7117	7779
65-69	47086	22157	24929	37750	17925	19825	9336	4232	5104
70-74	43231	22122	21109	35566	18435	17131	7665	3687	3978
75-79	18451	9396	9055	14879	7650	7229	3572	1746	1826
80+	27553	13080	14473	22829	11034	11845	4674	2046	2628
Those who did not indicate Age	2248	1253	995	1702	936	766	546	317	229

Source : Census of India 2001, C.D. series

### Age Groups and Marital Status

In the census a classification is made on the basis of marital status such as married, unmarried, divorced, widowers and widows also. This helps to locate the trends of child marriage, widow-marriage etc. prevalent in a locality. As per 1991 census in Kolar district the total number of married persons was 9,78,667. Among them the number of rural and urban males was 3,71,777 and 1,04,408 respectively while the number of females was 3,94,279 and 1,08,203 in rural and urban areas respectively. The number of unmarried persons was 11,23,193 out of whom there were 360 unmarried males above 80 years of age while such women were 80. Among those above 80 years of age the rural male and female numbers were 300 and 50 respectively and urban male and females were 60 and 30 respectively. The marital status of various age groups as per the 1991 census is furnished in Table 3.10.

### Rural Population

Excluding those who live in urban areas, people who live in other places like forests, hills and village environments are treated as rural population. Normally the rural region is vaster than the urban region. Consequently the rural population is generally more than the urban population. But the density of rural population is always lesser than that of the density of urban population.

According to 1991 census, Kolar district is credited with maximum number (total 3,321) of villages in the state. Out of these, 2,889 villages have human habitation and the remaining 432 were *be-chirak*. The rural population of the district was 16,99, 906 which constituted 76.67 percent of the total population of the district. A taluk-wise comparison shows that the Bagepalli taluk had maximum (91.54%) and Bangarapete (52.07%) taluk had minimum rural population. In the remaining taluks the percentage of rural population was as follows. Srinivasapura 89.85; Malur 87.90, Gauribidanur 86.66 %, Shidlaghatta 85.03% Gudibande 83.49 %, Mulabagilu 82.49, Chinthamani 78.62, Chikballapura 72.19% and Kolar (70.68). The distribution of population in the inhabited villages as per 1991 census has been presented in table 3.11. Percentage of villages in each category is given in the bracket. (None of the villages had more than 10,000 population).

Table 3.10 : Age Group &amp; Marital Status

Age group	Total Population		Unmarried		Married				Divorced/ Separated		Those indicated marital status	
	Male	Female	Male	Female	Male	Female	Widower	Widow	Male	Female	Male	Female
All ages	1128316	1088523	629511	493682	476185	502482	20420	85859	1870	6470	330	80
0-9	263494	261074	263494	261074	0	0	0	0	0	0	0	0
10-14	137653	134288	136313	132588	1050	1530	170	100	80	70	40	0
15-19	111290	97406	109290	72890	1910	24026	60	200	30	280	0	10
20-24	91495	90717	72791	16397	18454	72880	130	580	70	860	50	0
25-29	85447	95618	30123	4033	54924	89512	220	1083	160	990	20	0
30-34	70866	76197	6660	1320	63606	71607	470	2080	110	1190	20	0
35-39	73311	73450	2070	690	70491	68660	540	3350	190	750	20	0
40-44	64624	57720	1150	300	62354	51100	820	5420	270	890	30	10
45-49	56440	47990	760	210	54210	40894	1270	6406	190	480	10	0
50-54	49366	43041	460	200	46656	31681	2000	10760	220	400	30	0
55-59	30130	24360	270	90	27910	17200	1860	6870	80	200	10	0
60-64	34940	33128	410	80	30950	16618	3430	16170	140	260	10	0
65-66	16800	16590	150	10	14660	8080	1900	8150	90	50	0	0
70+	36850	32744	640	140	28460	8234	2500	24320	200	50	50	0
Those who did not indicate Age	5610	4250	4930	3660	550	460	50	70	40	0	40	60

Source : Census Of India 1991, Part - 4 A - C Series Page 85 - 87



**Table 3.11 : Rural Population**

Taluk	Total Number of Villages	Less than 200	Population Size				
			200-499	500-999	1000- 1999	2000- 4999	5000- 9999
Kolar	323	42(13)	116(36)	119(37)	40(12.38)	5(1.54)	1(0.30)
Gudibande	84	28(33.33)	26(31)	20(24)	8(9.52)	2(2.38)	-
Gouribidanuru	216	26(12.03)	52(26.39)	61(28)	44(20.37)	26(12)	2(0.92)
Chikkaballapura	219	54(24.66)	67(30.6)	65(30)	30(14)	3(1.74)	-
Chintamani	344	65(18.9)	139(40.40)	101(29.36)	33(10)	6(1.74)	-
Bagepalli	209	30(14.35)	75(35.89)	77(37)	19(9)	8(3.82)	-
Bangarapete	352	58(16.48)	147(41.76)	104(29.5)	31(8.8)	11(3.12)	1(0.28)
Maluru	296	21(24)	111(38)	86(29)	24(8)	3(1)	1(0.33)
Mulabagilu	311	56(18)	122(39.22)	106(34)	21(6.25)	5(1.60)	1(0.32)
Shidlaghatta	245	50(20.41)	100(41)	61(24.9)	28(11.42)	4(1.63)	2(0.81)
Srinivasapura	290	52(19.66)	118(41)	87(30)	26(9)	2(0.98)	-

Source : Census Of India 1991, General Population Tables, Page. 454 - 457

### **Town Population and Growth**

An area consisting of more than 5000 persons with minimum 400 as density of population per square kilometre and more than 75% among them engaged in non-agricultural occupations is identified as a 'Town'. The Town Municipalities, City Municipalities, Military Cantonments and Denotified Areas come under the scope of towns. The villagers migrate and settle in towns for various reasons. The villages in the periphery of towns gradually get included either fully or partially into the town area with the establishment of industries or other reasons. Such a socio-economic process is called urbanization. The towns and cities of Kolar district are also not an exception to this trend.

The number of towns in Kolar district have increased from 12 to 15 between 1901 to 1991. It means only three towns have been increased. But the population of towns has increased from decade to decade. The rate of increase was notable between 1911 and 1921 (55.5%) and between 1931-1941(40.87%). However, the increase of urban population in the state was not at this rate is a

significant fact for consideration. In these decades the percentage growth of urban population in the state was not upto this extent. The higher growth rate of urban population in Kolar district could be due to the establishment of new industries and restructuring of the towns. (For more details see chapter 8). In the table 3.12 the data on the number of towns, urban population, difference in the size of population and the percentage growth rate of the urban population in the state between 1901 and 1991 has been given.

**Table 3.12 : Decadal Urban Population**

Decades	Number of Towns	Town population	Decennial growth of town population	Percentage of Decennial growth of population	The percentage growth of town population in the State.
1901	12	88,860	-	-	-
1911	12	93,769	+ 4,909	+ 5.52	- 4.41
1921	12	1,45,809	+ 52,040	+ 55.50	+17.53
1931	12	1,55,143	+ 9,334	+ 6.40	+21.66
1941	12	2,18,544	+ 63,401	+ 40.87	+23.03
1951	13	2,29,133	+ 60,589	+ 27.72	+61.19
1961	13	2,93,272	+ 14,139	+ 5.07	+18.26
1971	14	3,13,115	+ 19843	+ 6.77	+35.23
1981	15	4,27,831	+ 1,14,716	+ 36.64	+50.65
1991	15	5,16,983	+ 89,152	+ 20.84	+29.62

Source : Census Of India 1991, General Population Tables, Page 178,180,399.

### **Scheduled Castes**

As per the 2001 census, the recorded scheduled caste population in Kolar district was 6,71,692. This amounted to 26.5 percent of the total population. It was more than the state

percentage (16.2). Further, the scheduled caste population in rural areas (28.1%) was more in the urban regions (21.7%) in Kolar district. The talukwise statistics indicate that the minimum number of scheduled castes people were found in Gudibande (12,150) while they were maximum in Bangarpete (1,53,645). Generally the number of women was less, but their proportion was more in Mulabagilu (1,043), Bangarapete (1,024) and Chikkaballapura (1,006). A notable fact was that the scheduled class women exceeded the men in size of population in rural areas of the district. For more information the population size and sex ratio of scheduled castes and scheduled tribes in the district as per 2001 census has been given in table 3.13

### **Scheduled Tribes**

The castes, sub castes and tribes entitled in accordance with 342 Act of Indian Constitution, are being called as Scheduled tribes. According to the 2001 census there were 2,05,711 scheduled tribes people in the district. Although it formed just 8.1% of the total population of the district, but comparatively higher than the state percentage of 6.6%. In the district if Gowribidanur taluk topped with 40,440 scheduled tribe persons, Mulabagilu taluk with 7,469 people ranked lost. In the same way, a comparative study of sex-ratio, indicate that women with 975 rural areas were above the Sex-ratio of 945 in urban areas. Likewise in the rural areas of the district if Mulabagilu taluk topped with a Sex-ratio of 1040. Kolar and Bangarpet (1001) taluks followed it respectively. (For more details regarding this. See table 3.13.

### **Languages**

The Kolar district comprises of people having different mother tongues such as Kannada, Telugu, Urdu, Tamil etc. As per the 1991 census, if the Telugu speakers were maximum (46.84%) among the people, the next positions were occupied by the Kannada speakers (32.21%), Urdu speakers (11.26%) and Tamils (7.8%) (A very small number of Oriya and Gujarathi speaking people were also there). The linguistic distribution of population of the district has been given in table 3.14

**Table 3.13 : Scheduled Castes & Scheduled Tribes Population and Sex ratio**

Taluk		2001 Population		Sex-ratio as per 2001 population	
		Scheduled Caste	Scheduled Tribe	Scheduled Caste	Scheduled Tribe
1	2	3	4	5	6
<b>Bagepalli</b>	Rural	40,629	26,022	979	964
	Urban	3,103	1,635	952	956
	Total	43,732	27,657	977	964
<b>Bangarapete</b>	Rural	71,233	8,167	984	1,001
	Urban	82,412	994	1,024	941
	Total	1,53,645	9,161	1,005	995
<b>Chikkaballapura</b>	Rural	40,599	14,639	979	969
	Urban	7,832	1,992	1,006	955
	Total	48,431	16,631	983	967
<b>Chintamani</b>	Rural	54,491	25,478	984	978
	Urban	8,664	2,938	921	917
	Total	63,155	28,416	975	921
<b>Gauribidanur</b>	Rural	61,589	37,812	57	973
	Urban	3,778	2,628	983	980
	Total	65,367	40,440	959	973
<b>Gudibande</b>	Rural	11,200	6,353	991	958
	Urban	950	1,520	983	971
	Total	12,150	7,873	990	961
<b>Kolar</b>	Rural	64,929	11,609	983	1,002
	Urban	13,223	1,644	908	969
	Total	78,152	13,253	970	998
<b>Maluru</b>	Rural	46,949	18,345	993	991
	Urban	3,848	643	965	960
	Total	50,797	18,988	991	990
<b>Mulabagilu</b>	Rural	58,312	7112	994	974
	Urban	5,287	357	1,043	1,040
	Total	63,599	7,469	998	977
<b>Shidlaghatta</b>	Rural	38,759	15,646	987	974
	Urban	3,139	915	980	906
	Total	41,898	16,561	986	970
<b>Srinivasapura</b>	Rural	47,277	18,887	983	960
	Urban	3,489	375	855	652
	Total	50,766	19,262	924	953
<b>Total</b>	Rural	5,35,967	1,90,070	982	975
	Urban	1,35,725	15,641	995	945
	Total	6,71,692	2,05,711	985	973

Source : Census of India 2001, Table - 5 C.D

**Table 3.14 : Language-wise Distribution of Population**

Language	Total	Percentage of total population of district
<b>Kannada</b>	7,14,131	32.21
<b>Hindi</b>	14,320	0.65
<b>Marati</b>	17,292	0.78
<b>Tamil</b>	1,74,826	7.89
<b>Telugu</b>	10,38,436	46.84
<b>Urdu</b>	2,49,825	11.27

Source : Census Of India -1991, Part 4 B -1, Table C-7

### **Literacy Rate**

The census considers a person as literate if he can read and write in any language. No educational qualification is fixed as eligibility for this purpose. But children below six years are treated as illiterate. According to 2001 census (tentative) the literacy rate of Kolar district was 63.14% and among them the male literacy rate was 73.14% and female literacy rate was 52.81%. This was lesser than state literacy rate (Total 67.04%; Male 76.29%; Female 57.45%) (For more details see Chapter 13 - 'Education').

### **Physically Handicapped**

The deafness, blindness, lameness, mental diseases etc. are considered as handicapped conditions. Some are born handicapped and some others are victims of deformities due to accident or ill-health. They are recognized as 'physically challenged persons' or 'special children' etc. The census of the handicapped persons is done separately. Still, many of them having turned to beggary, they are not available in their homes at the time of census enumeration and so it is difficult to find their real statistics. However, the data related to various type of handicapped persons in Kolar district as per the 2001 census is given in table 3.15. The figures in the table shows that there were totally 44,426 handicapped persons in the district. Among them maximum were blind (20,208), followed by the lame (12,423). A comparison of figures shows that the male handicapped (22,863) were more in number than the females

(19,563) and their number was more in villages (35,540) than in the towns (8,886).

**Table 3.15 : Physically Handicapped**

<b>Type</b>	<b>Gender</b>	<b>Total</b>	<b>Rural</b>	<b>Urban</b>
<b>Total Handicapped</b>	Total	44,426	25,540	8,886
	Male	22,863	19,882	4,981
	Female	19,563	15,658	3,905
<b>Vision</b>	Total	20,208	16,108	4,104
	Male	10,638	8,496	2,142
	Female	9,570	7,608	1,062
<b>Speech</b>	Total	4,707	3,750	957
	Male	2,630	2,095	535
	Female	2,077	1,655	422
<b>Audio</b>	Total	2,475	2,009	466
	Male	1,249	1,022	227
	Female	1,226	987	239
<b>In walk</b>	Total	12,423	10,055	2,368
	Male	7,843	6,331	1,512
	Female	4,580	3,724	856
<b>Mentally</b>	Total	4,613	3,622	991
	Male	2,503	1,938	565
	Female	2,110	1,684	426

## RELIGIONS

The concepts of this world and the other world, the knowledge needed for the movement from this mundane world to the abode, and the paths for such achievements etc. described independantly by various religions from time to time by providing an ethical outline to the life of man. While the religions such as Zerostrianism, Christianity, Islam etc have emerged on the basis of the dogmas of religious founders, the Hindu religion has been evolved as a way of

life over a long period of time and being shaped by the thoughts of great philosophers. The Buddhism, Jainism and Sikhism have branched out from the Hinduism. Apart from this, various religious sects have evolved based on the significance of the preachers of the ethical dogmas. 'Each of these sects have followers with distinct identity, having their own symbols, sacred days, deities, pilgrim centres, form of worship, dressing styles etc. The beliefs and dogmas of the religious sects determine the way of life of their followers, literature, politics, art and cultural life. In modern days it is common to find followers of different religions and sects in all regions. In Kolar district, the Hindus, Muslims and Christians are found in greater number while the Jains, Sikhs and Buddhists are found in smaller number. The size of the followers of different religions as per the 2001 census has been given in table 3.16

**Table 3.16 : Religion-wise Population in Kolar district**

Religion	Rural	Urban	Total	Percentage	1991
Christians	3751	28296	32542	1.28	1.56
Jains	753	3143	3896	0.15	0.16
Buddhists	250	360	610	0.02	insignificant
Muslims	120969	177798	298767	11.78	11.40
Hindus	1782714	413946	2196660	86.61	86.85
Sikhs	68	273	341	0.01	0.01
Other religions	131	135	266	0.01	insignificant
Those who did not indicated religion	1910	1027	2982	0.01	0.02

Source : Census of India 2001, C.D. edition.

### **Buddhism**

Based on the recent explorations and findings of Buddhist viharas in the out-skirts of the Haralakunte village of Srinivasapura taluk, M.G. Manjunath opines that Buddhism was in existence during the first and second centuries. Further, according to him, in this region the mention of Buddha in a copper plate inscription found at Mudiyanur village of Mulabagilu taluk and the sculpture of Buddha in the outer wall of Bhoganandishwara temple in the Nandi village give evidence to the existence of Buddhism in Kolar district upto ninth century A.D.

## Hinduism

Hindu religion consists of many sects, groups, castes and tribes. While the followers of Vaishnavism and Shaivism shape their religious life on the basis of *Vaidika* philosophical texts, the backward sectors consisting of innumerable castes and sub-castes follow the ideals of life as said in the oral traditions. They not only worship the Gods mentioned in *Puranas*, but also believe and worship many folk deities. Small temples or shrines related to such deities are found in every village. In the traditional Hinduism there were many philosophical thoughts such as *Lakuleesha*, *Pashupatha*, *Kalamukha*, *Kapalika*, *Natha*, *Shakta*, *Charvaka* etc. However, the six creeds (Shanmatha) namely the *Ganapathya*, *Saura*, *Shaiva*, *vaishnava*, *Shakta* and *Kaumara* have been accorded greater importance. Of late, the followers of *Advaita* propagated by Shankaracharya, *Vishistadvaita* preached by Ramanujacharya, *Dvaita* propagated by Madhvacharya and the *Shakti-Vishishtadvaita* of Basavanna are found in great number. Some monasteries and religious centres related to these religious sects are also found in this district. There are several shrines of Venkateshwara and Anjaneya established in the district under the influence of the great Tirupati temple.

The researchers have identified the beginning of Hindu temple construction and allied activities as early as 5<sup>th</sup> century A.D. The Scholastic (*Vaidika*) Hinduism had its influence even in the 4<sup>th</sup> century A.D. There is evidence of donation of cultivable land to one *brahmin* by name Matrusharma in a copper plate inscription found in Chaluvanahalli of Kolar district. A donation of 10 *Khandugas* of cultivable land to a Brahmin by the Ganga king Avineetha in the Kolapalli village has been referred in a copper plate inscription (A.D. 5<sup>th</sup> to 6<sup>th</sup> century) found in Sringeri. The Kolapalli village has been identified as the present Koladevi village of Mulabagilu Taluk by the researchers. Another donation of cultivable land below the Malur taluk given as *Brahmadaya* to a devotee of god Vishnu namely *Kadaswamy* of Tippuru village of Shidlaghatta taluk is mentioned in the copper plate inscription found at Mallohalli in Bangalore district. Similarly in another copper plate inscription belonging to 5<sup>th</sup> century A.D., there is a mention about the donation of a village called Peruru (Kudiliyam), now called as Yalduru of present Srinivasapura Taluk by the King Krishna Varma of Ganga dynasty.



As mentioned in some more inscriptions of 7<sup>th</sup> and 8<sup>th</sup> centuries A.D. the Shaiva sects such as *Lakulisha*, *Pashupatha*, *Kalamukha* etc. were prevalent throughout the district. The researchers have identified some sculptures belonging to *Lakulisha* sect in places like Kaivara and Avani. The sculptures of Bhairava and Bhairavi of Natha sect are found in the Kolara, Seethibetta etc. The temples of *Kalamukha Shaivas* are found in Yalduru, Nandi, Kurudumale etc.

According to the Uttanur inscription of 969 A.D. during the *Nanni-Nolamba* rule 12 brahmins were given 100 *Gadyana* Gold as deposit for providing food to five brahmins out of its interest. Further, there is a reference to the free gift of land valued 40 *Gadyana* for the daily worship of God Parameshwara. In the Nandi inscription dated 880 A.D. there is a reference for having constructed the *Gopura* (tower over the sanctum sanctorum) of the local temple. It is learnt from the Narasapura inscription (1020 AD) that one Deyama Gaunda son of the head of Baraguru had established the idol of the God Aditya. In fact, hundreds of such inscriptions are available throughout Kolar district.

### **Jainism**

'Jinas' are those who lives and break away from the bonds of *Karma* of this mundane world and attain salvation. Jainism is a religion preached by such Jinas. Non-violence and kindness are the basic principles of Jaina religion. They don't hold the concept of separate God like the Hindus though they believe in the results of one's action. They strongly hold the view that god is not responsible for the creation, maintenance and destruction of this universe. There are two branches among the Jainas namely the 'Digambara' and 'Shvethambara'. They also have the rituals such as *upanayana* or sacred thread ceremony etc. The Gudibande is even today a famous Jaina religious centre. There are Jina shrines in Kadabur, Namakondlu, Manchenahalli, Kurudi etc of Gauribidanur Taluk.

From the antiquity point of view, the construction of Jaina Basadis has been referred as early as 4<sup>th</sup> and 5<sup>th</sup> centuries A.D. M.G. Manjunath opines that the relics of Jaina Basadis of Peruru (present Yalduru of Srinivasapura taluk) belonged to 4<sup>th</sup> and 5<sup>th</sup> centuries A.D. The village Nonamangala (earlier known as Kannamangala and recently called as Jayamangala) of Malur Taluk

has a copper plate inscription which describes the gift of a village namely, Channelakarani to the Jaina Basadi of Uranooru. In an inscription of about 750 A.D. found on Gopinath hills of Nandi village, it is depicted that Rama constructed the great Jinendra Chaityalaya which was newly reconstructed by Kuntidevi of Mahabharata fame(?). There is a reference in the Nonamangala inscription to the construction of *Arhath* Shrine by Veeradeva of mula sangha of Perbolalu village of Mudukottooru *vishaya* and donation of 12 *khanduga* fertile land below the tank along with the Kumarapura village during the rule of Madhava II. In another inscription of the same village, it is mentioned that the Ganga king Avineetha donated lands to the *Arhat* Basadi established by Chandranandi in Uranooru and another *Arhat* Basadi of Evani priest (Adigalu) of Perooru. Similarly the sculptures of *Teerthankaras* and other inscripational informations available in places such as Tholla (present Thotli), Gopinatha hill, Bangarapete, Gudibande, Arabhikottanooru, Gandlalli, K.G.F., Kolar etc. indicate the prevalence of Jaina religion in this region.

### **Christianity**

Those who follow the creed of Jesus Christ are called as Christians. Love thy enemy, if you hurt others, it is equivalent to killing them. Purity is the essence of life. Pray the father in the temple of your heart in loneliness. All are equal to God. It is not necessary to renounce the world to know the God. Pray the God while doing routine works. Help the poor with love. These are some of the preachings of Jesus Christ. There are both Catholics and Protestants among the Christians of the district. There are minute differences between these two sections based on their ideological views.

**Beginning in Kolar Region :** The Karnatic Mission began in 1700 A.D under the French Jesuits covered the Kolar, Mulabagilu, Shidlaghatta and Chikkaballapura provinces. Delaphontan, Legak Calmat and others were the priests who preached their religion in this region. Maudew was the one who started his religious preaching in 1701 from Karaipoondi near Kanchipuram of Tamilnadu who reached Kolala (Kolara) via Tayalur route. His contact with a Brahmin there was optimistic but he went to Punganoor due to the unbearable criticism by Muslims. Some were converted to

Christianity there. Being encouraged by this, he sent Delaphontan from Pondichery to Punganooru. He successfully conducted conversions in Punganooru and Devanahalli with the help of local brahmins and Palegars. Later he went to Chikkaballapura where he expanded his activities and built a church in 1707-08. But in 1709 the *dasas* of *Vaishnava* sect began to protest against the conversion to Christianity in an organized way in Chikkaballapura. However, due to the compassion of some Hindu leaders, the Christians didn't face much problems. In later years many brahmins, lingayaths, vokkaligas, reddis, scheduled castes and muslims were converted to Christianity. But in 1712 the Mysore army seized Chikkaballapura and the Christian priest Delaphontan himself destroyed the church that existed there. At the same time some contagious disease caused death of two priests. When Delaphontan got the disease, he was not only given treatment, but also shifted to coastal region and thus was saved. The Palegar (local Chieftain), who under the pressure of the group belonging to *Dasa* sect, imposed some restrictions on Christians against construction of the Churches as the forts. A priest from France namely Calmet not only studied Vedas with the help of the Brahmins of Chikkaballapura, but also sent the manuscripts of the four Vedas to the Royal Oriental Library in 1733 under the instructions of the King of France. With the above documentational evidences it can be assumed that Christianity was prevalent from 18<sup>th</sup> century in Kolar region. (Source : *Bangalore mattu Adara suttamuttalalli Christa Dharmada Ugama*).

### **Islam**

According to Prophet Mohammad Paigambar, the Founder of Islam, God is only one, infinite and formless. God should neither be compared nor be given a shape. Treating others as brothers, giving donations to poor, earning by self-effort, fasting during Ramzan etc. are the tenets of Islam. There are sub-sections among the Muslims of the district such as Sayyads, Shekhs, Mughals, Pathans etc. Further, there are Pinjaras who clean the cotton and stitch the beds and pillows. The Muslims are in great number in all the towns and other market centres. The Hindus also support some of the religious activities of Muslims. For instance, in an 1789 inscription found in the Noolapura Kote of Kolar taluk (presently there is one Noolapura village in the neighbouring Srinivasapura

taluk) there is reference to a donation of land to one Noormahammad in order to manage a Mosque in the Gandlahalli Muchalakunte by one Nadagowda Ayyamagowda, Kulakarni Annama and others of Dalasanooru Hobli.

### **Religious Institutions**

Many associations and organizations are emerged in the district having religious interest aiming at propagating the religion. While a few out of them have limited their activities to their traditional religious activities, the remaining have incorporated some social service activities too. A brief description of the religious institutions such as the monasteries, ashrams and other organizations is given below.

**Adichunchanagiri Mahasamsthana Matha :** With a view in developing the educational, social, cultural and religious services of the society, Balagangadharanatha swamy established this Matha in 1986 at Chikkaballapura. This belongs to Natha sect and is a branch of the main Matha at Adichunchanagiri of Nagamangala taluk. Under this Matha several schools and colleges, Research centre, Vedic centre, Tapovana etc. have been established. Every year youth awareness camp, women awareness camp etc are conducted under the project of personality development of youth. In collaboration with the Karnataka Vana Samvardhana Trust, lakhs of plants are planted in the district and several cultural and religious activities are conducted in rural regions.

**Anjanappa Swamy Ashrama :** This *ashrama* was established in Gattahalli of Kolar taluk by Anjanappa Swamy in 1949 who led austere life. The objective of the *ashrama* is to spread philosophy among the people and as a part of it tries to celebrate rituals and festivals. It conducts free medical camp every week.

**Chinmaya Sandeepani Ashrama :** This *ashrama* was established by Swamy Chinmayananda in 1990 in the Chokkahalli of Kolar Taluk. It is run by the 'Karnataka Chinmaya Seva Trust' situated in Bangalore. Along with meta-physical awareness, the *ashrama* engages people in socio-cultural activities and provides free services, which is its main objective. For this purpose the *ashrama* has established educational institutions called 'Sandeepani Sadhanalaya' to train disciplined volunteers and the *ashrama* is one such unit. The

*ashrama* has no distinction in terms of caste, religion, purity-pollution etc. There are huts for the women and men and also for the learned priests. There are schools for the children. The Chinmaya Health Centre conducts free medical check-up of rural people. It also conducts summer camps for the children and youth. Further, certain religious celebrations are conducted on the annual festivals and auspicious days.

**Theosophical Society :** A branch of the Theosophical Society which is an International metaphysical institution, was founded in Kolar in 1905 with the title that Kolahala Theosophical Lodge. Later in 1996 the name was changed as Anthara-Ganga Theosophical Lodge. The main objectives of the organization is universal love and universal peace. Its mission is that there is no better *Dharma* than truth. The main objectives of the society is to establish fraternity feelings among people devoid of caste, religion, sex and class differences, comparative study of the religious philosophy and creeds, encouraging scientific studies, discovering the mysteries of nature and dormant powers of men. With such a background the main activities of the society include camps of metaphysical learning, creating awareness through pamphlets, against animal violence and environmental destruction, publication of books, helping the handicapped and the schools and colleges, supporting the free medical camps etc. The branches of the society are in Mulabagilu, Chintamani, Konuguntlu, Srinivasapura etc. Here the birth day of Dr. Annie Besant and Foundation Day are celebrated.

**Nidumamidi Mahasamsthana Matha :** This *matha*, in Gulooru of Bagepalli taluk was founded in 11<sup>th</sup> century A.D. by the Chandragunda Deshikendra who came from SriShaila of Andhrapradesh. This is a peetha (chair) of Veerashaiva tradition and until now 37 *Peethadhipatis* have served the society and the present *Peethadhisha* Veerabhadra Channamalla Swamiji has converted it into 'Manava Dharma Peetha'. The main ideals of the *matha* is to eradicate superstitions and Caste system, creating awareness against alcoholism and drug addiction, striving for equality and social justice and so on. The *Matha* has established many schools, colleges, free hostels for poor students, schools for the blind, deaf and dumb children etc. Food is served to everyone irrespective of caste and creed. Annual celebrations of birthdays, festivals and even Human

Rights Day are celebrated here. The branches of this *Matha* are spread over different parts of the state and also in neighbouring states of Andra Pradesh, Tamilnadu and Maharashtra.

**Ramakrishna Yogapeetha :** Swami Shrikanthananda established this Peetha (Monastic institution) in 1986 at Malur. It is the organization that follows the principles and ideals of Ramakrishna Paramahansa and does not make distinction of caste and religion. It conducts personality development workshops and metaphysical camps for both elder and younger persons. There is an educational institution on *Gurukula* model, residential school for boys and non-residential school for the local students. The study and publication of Vivekananda's works, are sponsored by Vivekananda Education and Research Centre. Festivals and worships are arranged on special days.

**Yogi Nareyana Ashrama :** This *ashrama* is situated in Kaivara of Chintamani taluk with an aim of propagating the preachings of the Kaivara Tatayya. It has published the work Kalajnana of Tatayya and audio cassettes of Tatvapadas. Apart from this, the worship of *Yathindras* (seers), conferences of seers, offering of saffron cloths to them, conferences of all religions, Charriot festival (*Rathotsava*), *Bhajans*, free mass marriages, free-serving of food etc. are the other activities conducted by the *ashrama*.

**Shukla Yajurveda Mahasabha :** This is a religious organization started in Mulabagilu during 1915. Its objective is to create awareness about the Vedic learning and teachings to its disciples, with the simple procedures of following the Vedic customs. Accordingly it conducts annual camps, discourses, programmes related to Shankara, Madhva, Ramanujacharya and others. In addition to this organization, there are Yajnavalkya associations established in many places of the district.

**Madhava Teertha Samsthana :** This *matha* in Tambihalli (Madhavapura) of Kolar taluk belongs to *dvaitha* tradition. Apart from studies in Vedas and educational programmes on *dvaitha* philosophy, it conducts religious activities such as worships and music concerts. The original *Brindavan* (tomb) and the *Matha* of Madhava Teertha are at Manur in Gulbarga district.

**Sripadaraja Matha :** This *matha* situated near Mulabagilu conducts classes in Sanskrit on Vedas and research studies on *dvaitha*

philosophy. It is said that once upon a time this *matha* was functioning as Gurukula. The sixth centenary of the Matha was celebrated in 2002 A.D.

**Papagni Matha :** This *Math*, located in Kalavara of Chikkaballapur taluk, belongs to the Vishwakarma sect. The saying goes that this was established by Papammamba and Veerabhojacharya. In memory of the founders every year in *Karthika* (month) the annual ceremony of Papamamba and in *Chaitra* (month) the worship of Veerabhojacharya are conducted. Apart from this, the worship of Veerabrahmendra on the 10<sup>th</sup> day of *Vaishakha* (month), worship of Shivashankara Swamy on *Chaitra* bahula dasami and worship of Sharabhayogeendra Swamy on the 8<sup>th</sup> day of *Ashaadha* (month) are observed regularly. In addition to the religious centres and monasteries explained above, there are Veerashaiva *mathas* and Shankara Sevasamithis in Aithandahalli, Nagalapura etc. The Srinivasa Ashrama at Agara established in 1934 by the Vaisya community is engaged in religious preachings.

### CASTES

The Indian social organization consists of several castes and tribes. Though the castes originated due to the occupational distinctions, gradually they have developed separate identities. Later several sub-castes were formed within each caste. While there are certain restrictions on inter caste relations, there is co-existence among castes upto a limited periphery. Though there are some similarities among castes in terms of rituals, traditions, food habits and social ways of life, the castewise distinctions in customs have resulted in the complexity of caste system. Some of the castes living in the present geographical region of Kolar district could be the original settlers of this land, but the remaining many castes have settled here in course of time. So a mixture of languages and cultures are evident here. A study of castes helps to understand the immigration of various castes in ancient times and their divisions which evolved in later years. Due to the various changes occurred in the post independence period all castes are influenced by the modernization. So it is difficult to identify the specific feature and traditional characteristics of every caste. In the foregoing part of this chapter, a brief description is given of the social and cultural aspects of main castes of Kolar district.

**Agasa (Washermen) :** Washing and ironing the clothes, holding *deevatige* spreading Purified clothes on path as sacred during religious occasions like procession and participating in certain religious rituals etc were the traditional works done by the Washermen Community. But recently they depend on agriculture and other jobs for earning their livelihood. They say that they have *gotras* namely Mallige, Sampige, Echalu, Vishnu, Arisina, Bale, Eediga etc. They practice the custom of adoption of child. In olden days there was the 'clan panchayath' system. They follow the custom of separating the girl who attained puberty for five days and then she is taken inside by waving the purificatory light (*arathi*) and feast is served to the relatives. The naming ceremony is performed between the 9<sup>th</sup> and 90<sup>th</sup> day after birth. Marriages were normally performed at the residence of the bride. The Brahmin priest is invited to perform the marriage rituals. Dowry system is prevalent among them. Though they are non-vegetarians, they perform all Hindu festivals. Normally they bury the dead. But in case of death of a delivered woman or a case of accidental death, then the body is cremated. They perform the *Vaikunthasamaradhane* (the final funeral rite) on 11<sup>th</sup> day after death. They worship the deities and Gods of Kadri, Tirupathi, Dharmasthala, Baikondamma near Punganooru, Muthyalamma, Saplamma etc.

There are *shudras* and *Holeyas* among the *Agasas*. They wash clothes of specified houses and get some grains in return. They pay some tax to the government. While welcoming the elites to the village, they do unpaid labour service of holding the burning lamp (*panju*). While boiling the clothes there comes out the steam (*ubbe*). They offer animal sacrifice to *ubbe* god or *Bhooma* deity in order to save the clothes from burning. Such information has been recorded by Buchanan during 1800 A.D. who travelled even in Kolar district.

**Baliya :** The Baliyas are also known as Balajiga and Banajiga. It is said that the Baliyas had migrated to this region after the downfall of Vijayanagara empire. Setti Balajiga and Gajulu Balajiga are the two main sections of Baliyas. Their main profession was the sale of bangles and cosmetics from house to house. They have caste *panchayaths* and joint family system is still continuing. The main *gotras* of Baliyas are said to be *Vishnupal*, *Paspunati*, *Sharada*, *Muchukunda*, *Mallelu*, *Posupu* etc. Mularanadu, Pasupanadu and



Velanadu are the internal divisions among them and recently inter-marriages are taking place between the distinct groups. They use Kannada language though Telugu is their mother tongue. They cleanse from birth pollution on the 11<sup>th</sup> day. The naming ceremony is performed on that day or within a year. The first hair-cutting of the child is done in the 5<sup>th</sup> or 11<sup>th</sup> month or within 3 years at the shrine of clan deity. The girl who attained puberty is secluded from 3 to 9 days and traditional rites are performed. The Brahmin priests officiate their religious rites. They celebrate all Hindu festivals especially the *Deepavali*, *Yugadi* and *Sankranthi*. They have both systems of either burial or cremation of the dead and perform the death rites on the 11<sup>th</sup> day after death. On this day the *Dasabanjigas* invite the Dasappa. They go to Kaivara and Tirupati shrines as pilgrims. They are non-vegetarians.

**Besta (Fishermen):** Fishing is the traditional occupation of the *Bestas* who are also called *Ganga matasthas*. Still, they have gradually shifted to cultivation, cattle rearing, government jobs and other works in recent years. They have got some *gotras* such as Parashara. Though their mother tongue is Telugu they know Kannada. They have the system of adoption of child. They observe birth impurity and perform the naming ceremony on 12<sup>th</sup> day or within 40 days. Seclusion for the girl who attained puberty is for 9 days and certain rites are performed by inviting the relatives. Even though the marriage was traditionally performed in the house of the bridegroom recently the marriages are celebrated in convenient public halls. Brahmin priests are invited to officiate marriage rituals. They worship all Hindu deities but specially worship the Goddess Ganga. On the New moon day of *Mahalaya* they offer food to their ancestors along with Ganga worship. They bury the dead. They practice impurity for 10 days and perform the funeral rites on 11<sup>th</sup> day. Their main pilgrimage centres are Tirupathi and Dharmasthala.

**Bovi (Stone Cutters):** They are also called as vadda. Traditionally they are experts in stone cutting, digging tank or well and such other manual labour. Recently they are engaged in agriculture hired labour and other jobs. Based on their traditional occupations they have divisions such as *mannu* (soil) *Vaddas*, *Kallu* (stone) *Vaddas*, *Bandi* (cart) *Vaddas* and *Uppu* (salt) *Vaddas*. They have

*gotras* such as *Otlu* and *Bandi* etc. Though their mother tongue is Telugu they can speak Kannada. They have the system of Caste Panchayath, child adoption, divorce, widow marriage (*Koodike*), *Oli* (bride-price) etc. They observe pollution for specific days during the events of birth and death. Brahmin priests are officiating in their marriages. They are non-vegetarians and worshippers of deities like Muneshwara, Chowdeshwari etc. Their main centres of pilgrimage are Tirupathi and Dharmastala.

According to Buchanan, the Bovis were dealers of salt and grains and also producers of some type of wax from a plant called 'Jal' grown in the vicinity of Nandi-durga. Some of them by giving gifts to *Vaishnava Brahmin* teachers of Penugonda, obtained the sacred chakromudra from them and with their benedictions, those who received diksha remain with purity even by cooking their own food. Further they were engaged in the recitation of Vishnu Kirtana Bhajans and meditation.

**Brahmana:** Originally engaged in the traditional professions like worship in temples, *Shanubhogike* (Village Accountants), learning and teaching; have recently become dependent on business and hotel industry apart from government and private jobs. The main divisions among them are *Smarthas* who follow the *Advaita* philosophy, *Srivaishnavas* who follow the *Vishishtadvaita* philosophy and *Madvas* or *Vaishnavas* who follow the *Dvaita* philosophy. There are further distinct groups among the Brahmins. Among the *Smarthas* the important groups are *Mulukunadu*, *Velunadu*, *Aravehu*, *Aravattu Okkalu*, *Shiva Dviya*, *Bobburu Kamme*, *Sirunadu* etc. Among the *Madhvas* the groups are known as *Badaganadu*, *Deshastha*, *Acharya* etc. Among the *Yajnavalkyas* of *Kanva* tradition some belong to *Smartha* and the remaining are *Madhvas*. Mostly they perform the worship of sun god. The main groups among the *Srivaishnavas* are *Hebbar Ayyangar*, *Mandyam Ayyangar*, *Vaikhanasa*, *Tengale*, *Vedagale* etc. Now, Brahmins have largely shifted to nuclear family system. The custom of adoption is also there. They practice the pollution during the events of birth and death in the family and clan. The rites of purification from pollution are performed on the 11<sup>th</sup> day. The naming ceremony of the new born is also performed on 11<sup>th</sup> day. There are specific rituals to be performed for the girl who attains puberty. The boys have the ritual of upanayana to be performed before marriage. The

marriage is performed by giving the bride fully bedecked with ornaments. There are customs of *varapuje*, *Kashi yatre*, *Saptapadi*, *Dhare*, *Mangalya dharane* etc. performed under the guidance of *Purohits* or priests. They don't have the system of bride price. The Brahmins follow the system of cremation with rituals to dispose the dead. But in the event of the death of children they follow burial system. The funeral rituals are started on 5<sup>th</sup>, 7<sup>th</sup> or 9<sup>th</sup> day after the death of a person. The final ritual is performed on the 14<sup>th</sup> day of the death of a person. Their main places of pilgrimage are Tirupathi, Mulabagilu, Manthralaya, Dharmasthala, Melukote, Shringeri, Udupi, Kashi, Badari etc.

**Budaga Jangama:** Those who present a folk performance art called *Burra Katha* along with an instrument called '*Budaga*' (a small drum made of leather) are known as *Budaga Jangamas*. Originally they are Telugu speaking people. They are also known by names such as Mala sanyasi, Bairagi etc. in different parts of the state. They go from house to house and perform *Hagalu Vesha* as a profession to earn their livelihood. Being nomadic they are found all over the district. Recently they are showing a trend of settling in convenient places. They have clan *panchayat* to settle disputes. They don't have priestly classes, neither dowry. But the bride-price is prevalent among them. They have a distinct budaya language without script and have 67 *Bedagus* which help them to identify each other. They bury the dead.

**Chennadasa:** Also known as *Dasaru* or *Poosalu dasaru* etc. These people go begging from home to home by making a sound of the honk and beating *Jagate* (Bronze plate), and earned alms for their livelihood. Some of them follow the occupation of taking the bull decorated as *Kole Basava* for the purpose of begging alms. Originally they were nomads and recently have settled to cultivation, and petty business on roadsides. They trace descent *Gotras* like *Mailarollu*, *Kundarollu*, *Godavallu* etc. They know Kannada language even though their mother tongue is Telugu. It is also said that they had symbolic language without script. The head of the clan supervise the rites and traditions observed by them. They follow *Vaishnavism* and worship the Venkatramana and Hanumantha as their deities.

**Dakkaliga:** These people known by names of *Dakkala*, *Dokkala*, *Dakkaliga* etc believe that the Madigas are their cousins or patrons. Basically being nomadic, they lived by collecting food and clothes from the Madigas. Of late they have settled in the plots given by the government. Cultivation, agricultural labour, petty sales of plastic items etc are their new occupations. Dakkaligas have main house known as *Katte Mane* and they have the clan *panchayath* system. They also observe the pollution at the time of birth, death and menses. The girl who has acquired puberty is kept secluded in the hut made out of leaves. Though they converse in Kannada and Telugu with outsiders, they have their own dialect which has no script.

**Darji:** They are also called as Bhavasara Kshatriyas. Their main occupation is Tailoring ie., stitching the clothes. Recently they have entered into other jobs. Though their mother tongue is Marathi, they speak Kannada. *Bharadwaja*, *Shuklacharya*, *Vasistha* etc are their gotras and they wear sacred thread. The leadership during the marriages and other ritual occasions is taken by the caste head known as 'Shetty Yajaman'. Still the Brahmin priests perform all the rituals. They observe pollution until 10 days after the birth of a child and celebrate naming ceremony on the 11<sup>th</sup> day or within a year. The girl who attained puberty is kept secluded and rituals are performed by inviting relatives. The relatives of youth, eligible for marriage, search the suitable girl and the marriage is traditionally celebrated in brides' house. The Darjis are non-vegetarian in their food habits. They celebrate the death rituals on the 11<sup>th</sup> and 12<sup>th</sup> day after the death of a person. All the Hindu festivals are observed by them and their main deities are Panduranga or Vithoba and Tulaja Bhavani. Their main places of pilgrimage are Pandharapura, Tulajapura, Tirupathi and Nanjanagoodu.

**Ganiga (Oil - makers):** The traditional occupation of the *Ganigas* was extracting oil from the oil seeds. *Gana* implies the crusher of oil seeds and those who made out their livelihood using *gana* were called Ganigas. Recently they are also engaging in agriculture and some other jobs. They have caste panchayath system. Some of their gotras are *Kannendra*, *Nagendra*, *Upendra*, *Mallendra*, *Markandeya* etc. They have some sub-castes known as *Jyotipana*, *Jyotinagara* *Vaishya*, *Kiruganiga*, *Ontettina ganiga*, *Jodettina ganiga* etc. Recently

inter-marriages among these groups are taking place. *Ganigas* purify themselves from the birth-pollution on the 9<sup>th</sup> day after the birth of the child and they perform the naming ceremony within three months. The girls who attain puberty are kept apart for nine days and then celebrate the *arathi* (waving of lamps) function. The adoption of child is an approved system among them. The *Koodike* (simple non-ritual marriage) and divorce have not received approval by custom even now. The marriage ceremony was usually held in the house of the bride. They have a custom of wearing sacred thread at the time of the marriage. Though the customary rituals are performed according to the caste traditions during marriage ceremony, some of the *shastras* are performed by the Brahmin.

**Golla (Cow-herds):** Cattle rearing had been the traditional occupation of Gollas. Now they are gradually shifting to cultivation, official jobs and other occupations. Among them there are Kadu gollas and Uru (Village) Gollas as main divisions. They have gotras namely Aadu, sasve etc., singers, pipers and stick dancers are specially found among them. They had very strong Jathi Panchayath system. They have the tradition of adoption of children. In olden days the Gollas had the system of seclusion of pregnant woman outside the house and she was supposed to do the delivery and associated works herself. The purificatory rites are performed on the third day after the birth of the child. The naming ceremony is customarily done on 9<sup>th</sup> day or within a month. The girl who attains puberty is secluded for 3 to 12 days and are ceremonially brought into the house. The marriages are held in the presence of the elderly persons of one's own clan. Some marriage rites are performed even by the Brahmin priests. They have the system of burying the dead. But those who die having skin diseases or by burnt injuries are cremated. They observe impurity for ten days and perform death rites on the eleventh day. The women folk wear Golla Kadaga (hand ring) or Krishna mudra (symbol of Krishna) and hence they don't undergo widowhood even after the death of their husband. This special practice is found among the Gollas. Junjappa and Sri Krishna are their main deities.

**Hakkipikki:** The *Hakkipikkis* lived by hunting and killing the birds and they were nomadic people. However, they have abandoned this profession as now the law of the land prohibits the hunting of wild

lives. Subsequently they have settled in the lands provided by the government and are engaged in agriculture and some petty trade. They were migrants from Maharashtra and speak a Marathi mixed dialect. They have very strict system of caste *panchayath*. Since the boys show a trend of early marriage they have more joint families. They have customs of adoption, divorce and widow marriage. Their religious rituals are performed in the leadership of the clan head. They bury the dead. They observe pollution at the time of birth, death and attaining puberty by girl. They celebrate *yugadi*, *Deepawali* etc and are the devotees of Gangamma, Durgi, Chamundi etc. Saudatti, Mysore and Tirupathi are their pilgrim centres.

**Helava:** They are also known as Helavokkaligar and are called as *Pichchakuntaru* in Telugu. Their traditional occupation is telling the clan history and legends of Okkaligas. Recently they have entered into other jobs. They say that there is another section called *Kadu-Pichchakunta* who don't come into the village. They tell stories by playing *Titti-pungi* (flute like instrument) and the Helavas tell the story by beating *Gante* (a plate like instrument) They have *gotras* such as *Himmadi*, *banganimma*, *Singaraja* etc. *Sagotra* marriages are prohibited. When a girl attains puberty they keep her secluded in a green hut. They cleanse of pollution after eight days of the birth of the child. Uncle or sister-in-law should suggest name for the new baby. In their marriage they have customs such as *Arasina* (turmeric) *iduvadu*, dehusking of rice, removing the nails of legs, taking oath of rice after *dhare* etc. In olden days they had the custom (*Tuli*), that is lifting the dead body by hands, but now they make bamboo structure (*padi*) for this purpose. Traditionally the religious rituals were performed under the guidance of clan head.

**Holeya:** The holeyas now have shifted to agriculture and other jobs leaving their traditional occupation of beating the Tamate and attending the cleaning works of the village. They speak Kannada and Telugu languages. They have caste *panchayath* and disputes were settled by the clan head. Kanniga, Malliga, Valliga, Mandala etc. are the *bedagus* (*gotra*) of Holeyas. They practice pollution at the time of birth, death and attaining puberty by girl. They burry the dead. Venkataramana, Anjaneya, Gangamma, Chowdeshwari etc. are the deities they worship. They celebrate the festival of Gangamma on *Yugadi*.

**Idiga (Toddy Tappers):** While most of the Idigas are found in the Bagepalli taluk they are very scarce in other parts of the district. Their traditional occupation is toddy tapping though recently they have entered into cultivation and other occupations. They have caste panchayat. Shasanollu, Baddollu etc are their *gotras*. They know Kannada even though their mother tongue is Telugu. There is adoption system among the Idigas. Also the divorce is permitted. But there is no customary sanction for widow remarriage. They practice pollution for specific number of days on the occasion of birth and death. The Brahmin priest performs some of the rituals of marriage. They celebrate all Hindu festivals along with the worship of the deities such as Ellamma, Gangamma etc. Tirupati and Dharmasthala are their pilgrim centres.

**Kondamama:** Popularly known as *Kondamama*, this community is also called as *Bairagi*, *Jangamalu*, *Shasteekaru* etc. Their traditional occupation was forecasting the future of individuals / clients. But now they are settled in agriculture, agricultural labour, servants and other occupations. They speak Telugu and Kannada languages and a few of them are renowned by going up to Singapur and displaying their astrological knowledge. They are having sub-divisions such as *Bailapati*, *Alety*, *Muggolu*, *Noonolu* and so on. They perform the rite of giving milk to the newborn child on the 5<sup>th</sup> or 9<sup>th</sup> day of its birth. On that day they prepare paste of *vama* and apply it to the body of the *Bananthi* (One who has given birth to a child) before giving a bath to her. Then in a bamboo basket (wide plate like), the betel leaves and arecanut is kept and offered to elderly women. By doing so, they believe that there will be abundance in breast milk for the child. On getting puberty a girl is secluded in a hut made of *Honge* leaves for nine days and ritual rites are performed. As part of funeral rites they perform milk giving rites on the third day and the final ritual on the 5<sup>th</sup> day. They believe in the Gods and deities such as Venkataramana, Deshamaramma, Ontieeralu, Doddadevaru etc. The new year day (Yugadi), Sankranti etc are celebrated by them.

**Korama:** The Koramas belong to scheduled castes and were also called Korama Shetty, *Erukula* (Koravanji), *Koracha* etc. Breeding of pigs, tattooing by women etc. were their traditional occupations. They are skilled in works related to bamboo and some of them are engaged in bamboo trade. Recently some of them secured higher

education and work in foreign organizations. Though Tamil is their mother tongue, they know Kannada and Telugu. Their gotras are *Kavadi*, *Satpadi*, *Menpadi*, *Mendragutta* etc. and gotra endogamy is prohibited. Recently Brahmin priests are participating in their marriage, funeral ceremony and other ritualistic activities. The ritual of birth pollution is purified on 11<sup>th</sup> day among the Koramas. They perform *Ganga pooja* by the *bananthi* (mother of the newborn child) on that day. In the marriage they perform *Onake-Shastra*, (ritual of pestle) *Ariveni shastra* and removing of nails of both the bride and bridegroom by the barber. On the day of *Arisinashastra* (turmeric ritual) the mother's brother should worship a bamboo pole (with nine stem eyes) along with *Nerale* (*Eugenia jambolana*) stem.

It is called as stick ritual (ಕಡ್ಡಿ ಶಾಸ್ತ್ರ). The maternal uncle of the matured girl put a hut by using five types of leaves, where the girl spends her 11 days impurity period, later she would be taken inside, after duly observing purifying rituals. The dead are taken in bamboo vimana and buried. In case of unmarried's death, earlier, the body was carried on a single bamboo by two persons. Milk ritual is done on the third day when the barber washes the shoulders of those who carried dead, and on the 11<sup>th</sup> day ceremony is conducted as usual. They worship Muneshwara, Venkataramana and other gods, besides the system of worshiping the Bamboo newly brought before being used.

**Kumbara (Potters):** The *Kumbaras*, were both producers and sellers of earthen pots and local variety of tiles. With the decline of that profession they have entered into agriculture as waged labourers and even in other jobs. Those *Kumbaras* living in the border of Andhra Pradesh speak Telugu as mother tongue. But normally they know Kannada language. *Palliri*, *Davata*, *Madnapu*, *Dyavaru*, *Marasanthalli*, *Gokula*, *Laggeri*, *Mallola* etc. are the gotras found among *Potters*. They prohibit *sagotra* marriage. They have caste panchayat system. Some of the marriage rituals are performed by the Brahmin priests. Naming ceremony is performed on the 11<sup>th</sup> day of the birth of the child. The girl who attains puberty is made to sit in the hut prepared by the mother's brother and given with gifts. The initiative of searching the bride by the family of bridegroom and the performance of marriage at the house of bride was the traditional system. They bury the dead as per custom. At this time the



officiating men wear the sacred thread, (Janivaram). They invite the *Dasayya* for the purification rituals. There are both Shaiva and Vaishnava traditions among *Potters*. They worship Kumbheshwara, Venkateshwara, Lakshmi and other deities. Tirupathi and Dharmasthala are their main pilgrimage centres.

**Kuruba (Sheperds):** The Kurubas or Halumathasthas who followed the occupation of breeding the sheep and knitting the wool, have gradually turned to agriculture and recently have shifted to various other occupations. They have mainly two divisions known as Hatthikankana and Unnekankana. They have the gotras called as Hasiru, Shavantige, Andra etc. They have caste panchayat system and also the adoption system. They perform the ritual of keeping the new born baby into cradle on the 11<sup>th</sup> day. The naming ceremony is also performed on the same day or else on any suitable day within a year. A girl attaining puberty is secluded for five days and the purification rituals are performed by waving lights (*arathi*). The sacramental rituals of their marriages are performed by the Brahmins. Their custom is to bury the dead and perform the purificatory rites on 11<sup>th</sup> day. They are non-vegetarians and worship Beeredewaru, Venkataramana, Lakshmi and other deities. Kaginele, Tirupati etc are their main pilgrim centres.

**Madigas:** They are found all over the state including Kolar district. Traditionally they were the leather workers stitching sandals and manufacturing leather instruments besides, they also served as *Nirganti* in the villages. Now a days they also have shifted to agriculture, government jobs and other works. In modern times they are identified as Harijans or Daliths and the government has included them among the scheduled castes. Some of the gotras of Madigas are *Seemalu, Mallige, Avalu, Emme, Menasu, Bevu* etc. They are also called *Adi-jambavas* having some sub groups such as *Moraboova, Tanige boova* etc. They have the systems of caste *panchayath*, adoption, widow marriage (*Koodike*) and bride-price. They get purified from birth pollution 5 days after the birth of the child. The naming ceremony is performed within a month. The girl who attained puberty is ritually brought in after keeping her secluded for 9 to 12 days. They bury the dead as per the customs. Kadiri Narasimha, Gangamma etc are their traditional deities.

**Maratha:** Originally they were believed to be migrated soldiers from Maharashtra. Now they are engaged in agriculture, business and other jobs. Their main surnames are *Chauhan, Gaikwad, Nandekar, Ghorpade, Pawar, Sindhya* etc. Even though Marathi is their mother tongue they speak Kannada and Telugu. Earlier there were joint families. They have caste *panchayath* system and the custom of adoption. But widow remarriage and bride-price practices were not prevalent among them. It is customary that the relatives of prospective bridegroom search for a girl to become his bride. The Marathas wear sacred thread. The Brahmin priests officiate their rites and rituals. They follow the system of burying of dead in sitting posture. But they also follow the other custom of cremating the dead. They celebrate all Hindu festivals apart from the worship of the deities namely Ishwara, Bhavani, Venkataramana etc. Their main pilgrim centres are Tirupathi, Pandharapura and Shiradi.

**Mastika:** Among the scheduled castes the *Mastikas* have two inner divisions namely 'Madiga Mastika' and 'Holeya Mastika'. Thus they identify themselves as the children of *Madigas* and *Holeyas*. They believe that begging alms is their traditional right. But during medieval period they were experts in wrestling, elephant taming and magic. Once upon a time they were nomadic people, but now have settled in some places and are engaged in agriculture, manual labour and other jobs. They speak in Telugu and Tamil languages, but some of them know Kannada also. Further, they use a secret language called '*Tambra*' which does not have any script.

The *Mastikas* have the caste panchayath system. Their caste priests officiate all the rituals. On the 5<sup>th</sup> day after the birth of a child they get purification from the pollution which they call '*purudu*'. The girl who attains puberty is asked to sit aside the threshold of the house for three days. There is no practice of laying hut out of green leaves. In the marriage they have the system of 'oli' (brides fees) (and the worship of 'Ariveni'. In the event of death of a person the dead is carried to graveyard in '*gudipadu*' (small palanquin), if the person is married in plantain leaves, or in single stem wood if the deceased person is unmarried. It is in vogue among them to sing '*yalala Patalu*' in the procession of dead.

**Meda:** Like the *Koramas*, the *Medas* also do the handicraft products out of bamboo. But, if the *Koramas* belong to scheduled castes the *Medas* are included among scheduled tribes. There are some

internal divisions among the *Medas* such as *Kanchama*, *Tamineni*, *Kanikarupu*, *Seerpu*, *Polepalli*, *mandimi*, *Taale*, *Ootakota* etc. Their gotras are *Puli*, *Nagachala*, *Yaleama* etc. However, they avoid marriage among persons belonging to same *gotra*. The marriages are performed under the leadership of the clan head. For purification due to birth or death pollutions they were inviting Dasappa in olden days. Now the Brahmin priests are invited. Their clan chief (*Kulaguru*) is said to be present in Chitradurga.

The purificatory rites are performed on the 11<sup>th</sup> day after the birth of the child. When a girl attains puberty, her mother's brother erects a small green hut of fresh leaves. On the 16<sup>th</sup> day the rites of purification are performed by giving gifts to the girl. On all these days the relatives bring sweets and special dishes and serve to her. They apply the oil brought by them to her head, comb the plait and decorate her with flowers. During the time of marriage, the washer woman has to tie the welcome cloth soaked in turmeric colour. The barber cuts the nails of both the bride and bridegroom. After the ritual of pouring water and giving away the bride to bridegroom, the new couple offer the specific fee to the clan *Yajaman* (head) and in return the couple is given gifts on behalf of the *yajaman*. Earlier it was a practice to carry the dead of an unmarried person on a single bamboo by two persons. But as it now creates uneasiness, whenever an unmarried person dies, they perform a symbolic marriage of the corpse to a plant of *Ekka* (*Calotropis procera*) and then only the dead body is carried to graveyard by four men. Out of the four there must be two from the parallel cousins and two from the cross cousins. A stem of *Ekka* plant should be cut and brought by the cross cousin while the own brother or parallel cousin should tie a piece of turmeric to the stem in order to consummate the marriage. If an unmarried girl dies such rituals are not performed.

*Medas* worship Malalamma as their clan goddess and every year the caste people join and celebrate the festival. For this purpose they construct a temporary green pendal on the outskirts of the village and offer animal sacrifice to the goddess. At this time a member of *Puli gotra* dresses like the tiger and holds a sword and joins the group of his people. Another group is formed from the side of the *Poojari* (priest). These two groups competitively shout "*Kobali*" and "*Tebali*". The group of tiger run into the other group to snatch

the '*pulimudda*' (cooked rice ball) from the hands of the Poojari. Then the Poojari throws the flesh being cooked from the vessels towards the *puli* group.

**Modaliyar:** They are originally from Tamilnadu. They must have migrated and settled here some 200-300 years back. Initially they served as helpers to the landlords and gradually entered into business activities. Recently they are engaged in various kinds of jobs. Their sub-castes are Agamudi, Velalar and Pillai-Modaliyar. Their gotras are Shiva, Kalingaraya, Vishnu etc. The birth pollution is cleared on the 11<sup>th</sup> day by taking ritual bath and the naming ceremony is performed within three months after the birth of the child. The girl who attains puberty is ritually purified on 13<sup>th</sup> day and a feast is served to relatives apart from offering gifts to the girl. The Brahmin priests officiate marriage celebrations. They have the system of adoption. But simple marriage and divorce do not have traditional sanction. They celebrate all Hindu festivals with greater importance to Deepavali. They normally follow the custom of cremation and 11 days pollution in the event of death in the clan. Their mother tongue is though Tamil, they can speak Kannada. They eat non-vegetarian food also. They worship main deities like Muruga, Shiva, Kamakshi, and Tintini is their special pilgrimage centre.

**Monda:** Mundala, Mondiga and Banda are the other names by which the Mondas are identified. They are included among the scheduled castes. They came originally from Andhra region found scattered in the taluks of Chintamani, Shidlaghatta, Bangarapet, Bagepalli, Mulabagilu, and Shrinivasapura of Kolar district. Telugu is their mother tongue but they know Kannada. In olden days they were nomadic and lived by begging. But recently they are settled with occupations like agriculture, business, manual labour and some other jobs. They are now shifting from the joint family system to nuclear family system. They have caste administrative customs as directed by the Kulaguru (Clan head) who is assisted by *Budivantha* and *Gurikaras*. They worship Ellamma and other deities.

**Nagartha (Merchants):** The *Nagarthas* are mostly found in the Chikkaballapura, Shidlaghatta, Chintamani and Srinivasapura taluks. They have mainly two folds-namely *Namadhari Nagarthas* and *lingadhari (Shaiva) Nagarthas*. Business is their traditional occupation

and recently are engaged in other occupations and jobs. Their mother tongue is Kannada though some of them speak Telugu. *Kannendra, Komarendra, Chachendra, Kovendra, Valkala, Varuna* etc are the names of their gotras. They have consent for adoption of child. Traditionally bride price and widow remarriages are not allowed. Divorce is permitted. They are vegetarians and have the upanayana ceremony for wearing sacred thread. The *Nagarthas* have caste *Panchayath* system and the *Shetty Yajamans* solve the disputes. They don't have their own priests. The *Namadharis* invite Brahmin priests and the *Lingadharis (Shivacharyas)* invite the *Aradhyas* or *Jangamas* to perform the rituals. The pollution of the woman who delivered baby is observed for 15 days (called *Purudu*) and on 16<sup>th</sup> day, she is given purification ritual with Brahmin priests along with the naming ceremony. In olden days they had a system of public display through procession on the streets along with all the gifts given to the bride and bridegroom. It was called *Pete Osage*. The *Namadharis* cremate the body after the death of a person, whereas the *Lingadharis* bury it. The clan deity is *Nagareshwara*. But they also worship *Veerabhadra, Venkataramana, Laxmi, Anjaneya, Annapurne* etc. Their main pilgrim centres are *Tirupathi* and *Dharmasthala*.

**Natuva:** Originally a tribal group, the *Natuvass* migrated from Andhra Pradesh to Karnataka are known as *Natuvangas* also. They were doing petty business along with the dance performance for earning livelihood. Subsequently they took dance and music as their profession. However, due to rapid changes in political and social spheres, their profession is totally destroyed. They are now dependent on business, cultivation, jobs and other occupations for their livelihood. The studies have pointed out that many of the *Natuvass* found in the border area of Andhra have converted to be called as *Banajigas*. Their mother tongue is Telugu, but they speak Kannada fluently. There are two main groups. 1. *Prakrutas* and 2. *Tirunamadavaru*. The *Prakrutas* are famous for dance and they are vegetarians. The *Tirunamadaris* are famous for music and they are non-vegetarians. They do not have inter marriages. They honour the *Dasayya* of *Shetty Banajigas* as their clan priest. All their rituals including funeral ceremonies are performed through him. Having had specialized way of life during the pre-independence period women had special place in their community. They also follow

purification during birth and death occasions in the clan. They have their own systems of naming ceremony, rites during the puberty of girl, *Gejjepooje* and marriages.

**Nayaka:** Originally the *Nayakas* lived in forests. Hunting was their main occupation. So they were also called as *Bedas*. They treat Valmiki as their ancestor and call themselves as belonging to *valmiki jati* (caste). They served as soldiers to the kings of the regions where they lived. Of late they are engaged in cultivation, agricultural labour and other jobs. They are found more in the taluks of Bagepalli, Shidlaghatta, Chintamani, Gauribidanur and Gudibande. In most of the villages the job of *Talari* (protector/guard) is performed by them. They have the system of *Jathi panchayath* and the caste leader is called '*yajamana*'. Their main gotras are *Pasupalu*, *Sarelu*, *Mallige*, *Mandala*, *Halu* etc. They have the system of simple marriage (Koodike), divorce, adoption and bride-price etc. Brahmin priest perform in their rituals. They know Kannada though their mother tongue is Telugu. At the time of birth, death, and puberty, they practice pollution as per the conventions and at the end perform purificatory rites. They follow the system of burial of the dead. While celebrating the marriages, they perform '*Chappara Pooja*' after worshipping the ant-hill. The mother of the bride herself tie the '*Tali*' of parental home. After welcoming the procession of bridegroom the turmeric ritual is performed separately. Both the bridegroom and bride are made to sit side by side while cutting the nails by the barber. Mother's brother performs the traditional *shastras* (rituals). The bridegroom is brought under the shadow of white cloth which is called "*Ullidi shastra*", the black blanket spread and shiva is placed and okuli is performed. They are affiliated to the *Mathas* (monasteries) of Valmiki at Bangalore and Harpanahalli. Tirupathi and Kadiri of Andhrapradesh are the places of their pilgrimage.

**Nayinda (Barbers):** The other terms used to refer these people are Mangalavallu (Telugu term), Bhajantri, Savitha Samaja etc. They are traditionally the barbers and some of them recently have engaged in agriculture and other occupations. Drum beating and Nagaswara (like saxofone) playing are their specialized professions. They have the gotras such as *Arisina* (*Pasupu*), *Honge* (*Kanaga*), *Mallelu*, *Mandala* (*Mande*), *Poovina*, *Kotanu Kotalu*, *Shetty*, *Ghanta*, *Hasale* etc. Then they

have *Modikarlu* and *Namadhari* as two divisions. The *Namadharis* wear *peddabattu* (bigger tali) and the *Modikarlu* wear *chinnabattu* (small tali). Their mothertongue is Telugu but they speak Kannada also. They have the systems of adoption, simple marriage, bride price and caste *panchayath*. They have their own custom of observing pollution and custom of purification on the occasion of birth and death. Some of their marriage rites are performed by the Brahmin priest. The *chalavadi* participate with his beating plate *Jagate* and gong in their rites. They follow the custom of burying the dead. On 12<sup>th</sup> day they celebrate the *Vaikuntha samaradhane* (the general feast). They are non-vegetarians. They worship Venkataramana and Ishwara. Their centre of pilgrimage is Tirupathi.

**Nekara (Weavers):** They are called *Nekaras* because their traditional occupation is weaving. Recently they have shifted to other occupations. The internal divisions among the *Nekaras* are *Devanga*, *Padmasali*, *Pattusali* and *Togata*. They do not have inter marriages among them. Except *Togatas* the others wear 'janjivara'. Among the *Devangas* there are two linguistic groups namely the *Kannada Devangas* and the *Andra Devangas* speaking Telugu. The *Pattesali Weavers* say that 'Pattu' means silk and since they were weaving the elephant designs they were also called as '*Gaja Nanya Pattesali*'. Besides they also say that they use *gandabherunda* as their clan insignia. There is caste panchayath system, adoption system and the bride price system among the Weavers. There is no traditional recognition to the widow marriage. But there is sanction for the divorce. They have their own priestly class who perform the traditional rites. At the time of attaining puberty by a girl she is secluded for 9 to 16 days and in the evening she is decorated with clothes and flowers. The rites of waving of lights is also performed. The naming ceremony is performed on 12<sup>th</sup> or 16<sup>th</sup> day after the purificatory rites. The funeral rites are performed on the 12<sup>th</sup> day with feast to all. Chowdeshwari is their clan goddess. They also worship God Venkateshwara and Nanjundeshwara. Gutte Chowdeshwari, Aavala Betta, Gopinatha Gudda, Banashankari etc. are their centres of pilgrimages. There are Shaiva and Vaishnava followers among them.

**Raju Kshatriya:** These people are dependent on agriculture, education and other occupations. They have *gotras* such as

Kashyapa, Bharadwaja etc. They have a class of priests among them who officiate on all ritualistic occasions. They give importance to the practice of pollution and rites of purification at the time of birth's, death's etc. Generally they have the custom of burying the dead. They have the tradition of performing upanayana (sacred thread ceremony). *Koodike* (widow marriage) divorce, bride price etc are not in practice. Some of them deny non-vegetarian food. They worship Goddess Lakshmi and God Manjunatha. Thirupathi and Dharmasthala are their main pilgrimage centres. An office of their caste is situated in Vaiyalikaval of Bangalore.

**Reddy:** The main divisions among the Reddys are the *Kodata-reddy*, *Pakanatireddy*, *Kamma-reddy*, *Penakanti-reddy* etc. Recently they have inter-marriages within them. They are originally people from Andhra and immigrants to this district. Their mother tongue is Telugu. Agriculture is their traditional occupation. Of late, they have entered into many other jobs. The head of their caste panchayath is known as Gowda. Their gotras are *Aralimara* (pipal tree) *Ragi*, *Honge* (Jatropha) etc. Marriage within the gotras is prohibited. They have the custom of adoption, but traditionally widow marriage and divorce are not in practice. Birth, death and the girl attaining puberty in the house are treated as occasions of pollution for certain number of days, after which they perform purification rites. In olden days it was customary to perform the marriage in the bride's house. Some of the rituals and rites are officiated by Brahmins. Tirupathi, Dharmasthala etc are their places of pilgrimage.

**Shillekyata:** The leather puppet artists with *chittaragombe* or *Togalugombe* (leather puppets) in Kolar region are known as *shillekyatas* or *Bommalatavollu*. They use Telugu language in puppetry shows though their mother tongue is Marathi and they know Kannada. As generally found in the border of Andrapradesh, these artists also exhibit human sized leather puppets. Conducting the leather puppet shows through plays was their traditional occupation. Recently they have entered into agriculture and other occupations. The main *gotras* among them are *Aveta*, *Sidhe*, *Rekhandra*, *Vanarcha* etc. *Sagotra* marriages are prohibited. They have the system of caste panchayath and the elders of the clan decide the marriages. The girl who attains puberty is secluded for five days and then ritually entered into the house. Naming ceremony is performed within a year of the child's birth. They bury the dead and complete the



rituals within 11 days. They preserve the blood of the sheep or cock which they sacrifice on special occasions such as birth, death, engagement etc. which is indeed a special feature. They specially worship Venkataramana, Anjaneya, Sri Rama and other gods.

**Sind Madiga:** The Sind or Chind Madigas emigrated from Telangana region of Andrapradesh, are found in Malur, Chintamani and Kolar taluks. They are a sub-sect of Madigas and are also called with alternative names like China-madigollu, Sinduvallu etc. Their mother tongue is Telugu. Their traditional profession was playing dramas in the name of *Chindu Bhagavata*. Recently they are found in agriculture and other manual labour activities. They have internal administration and the head of the clan is called *Manegara*. Their own priest is called *Vashtuyollu (Oshtamayya)* who performs their marriage and funeral rituals. At the time of marriage the priest administers *Gayatri mantra* and put sacred thread to the bridegroom (Sind Madigara Samskriti. p.217). They have a special procedure of burying the dead in nude by keeping the face downwards. They are the devotees of *Yellamma*.

**Soliga:** The *soligas* are found in Kolar, Bangarapete, Mulabagilu, Malur, Gudibande and Bagepalli taluk. They say that they were migrants from Mysore district and the Adavi-Soligas with whom they don't have any relationship. Though they are identified as *soligas* in Mysore district, they are known as *Poosalavas* in Kolar region. In Telugu language *Poosalu* implies beads. They are travelling merchants in villages dealing with turmeric, vermilion, bangles, bead ornaments, threads, utensils etc. Those who have got land from the government have become cultivators. Presently they use Kannada and Telugu as languages in their business. The names of their *gotras* are Kashi, Eechala, Ganneru, Pakshi, Jogamba, Malle, Pushpa etc. They prohibit sagotra marriages and they have caste panchayat system. Now a days Brahmin priests perform their marriage rituals. They observe pollution for specified number of days at the time of birth, death and puberty rites. They worship local deities such as Muneshwara. Gangamma, Anjaneya, Narasimha, Mari etc. Further, they worship once in a year the *Edugarakkeyigararu* (Seven Sisters) on the outskirts of village under the *Honge* (Jatrope) tree by offering sacrifices. They celebrate *Yugadi*, *Gowri* and *Deepawali* festivals.

**Tigala:** Basically the *Tigalas* were cultivators. Of late, they are found in different jobs and occupations. The *Jathi-Panchayathi* system is in vogue among them even today. The main functionaries in the *jathi-panchayath* are *Yajamana*, *Ankara*, *Mudreyava* and *Rashiyavaru*. The marriages are performed under their leadership. Sometimes the Brahmin priests also officiate in the marriages. Naming ceremony is performed on the 11<sup>th</sup> day after the birth of the child or within first three months. When a girl attains puberty she is honoured by waving lamp to her from 5<sup>th</sup> to 9<sup>th</sup> day, then a blessing ceremony is performed. All are served with feast. They have the system of bride price. The death rites are performed on the 11<sup>th</sup> day after the demise of a person. They worship the deities such as Draupadi, Gangamma, Venkataramana etc. The servants of Dharmaraya (Vahnikula Kshatriyas) perform specially the 'Karaga' rituals. Buchanan give information about the *Vanapallis* of Telugu origin, *Arava Tigalas* and the *Ulli Tigalas* of Tamil origin and records that they were experts in horticulture. They sold fruits in the surrounding towns. They were non-vegetarians but non-alcoholic. They brought sacred water from the priest of Tirupathi and sprinkled it in the garden.

**Vaishya:** Business being the traditional occupation of *Vaishyas* or *Komatigas*, who have now entered into other occupations also. They had the caste *panchayath* and the disputes among them were solved by their community head. Though their mother tongue is Telugu they are well versed in Kannada language. The *vaishyas* have more than hundred *gotras* such as *Rishyashringa*, *Ikshwa*, *Mithuna*, *Chinna shetlu*, *Aatreya* etc. They still have joint families and the system of adoption. They practice pollution for 11 days during the birth of a child and conduct the naming ceremony in the third, fifth, seventh or ninth month. The girl who attains puberty is decorated into different forms of deities from 5<sup>th</sup> to 11<sup>th</sup> day and honoured by waving the lights. Marriage is normally performed in the house of the bride. Recently it is performed by the Brahmin priests. Traditionally they don't have divorce or widow marriages. They follow the practice of pollution for 11 days after death, perform purificatory rites on 12<sup>th</sup> day and on 16<sup>th</sup> day conduct the final rites of *Vaikunta samaradhana*. They are vegetarians and worship all Hindu gods. However, worship of *Kanyakaparameshwari* is most important for them. Similarly they

specially celebrate the Vasavi jayanthi annually. The temple of Kanyakaparameshwari of Proddaturu in Kadapa district, Tirupathi, Dharmasthala, Nanjangudu, Kadiri etc. are their pilgrim centres.

**Veerashaiva:** The Veerashaivas are found more in Gauribidanur, Bagepalli, Gudibande, Chikkaballapura, Bangarapete, Shidlaghatta, Kolar and Maluru Taluks of the district. In olden days they were mainly engaged in agriculture and business. But now they have entered many other occupations. They speak Kannada language. However, they know Telugu. They have the system of *jathi* (caste) *panchayath*, priestly class and adoption system. On the 9<sup>th</sup> or 11<sup>th</sup> day after the birth of the child they perform the *Lingadharana* ritual and naming ceremony. At the time of puberty, the purificatory ritual is performed on the third day and on the 11<sup>th</sup> day the ritual of *Lingadharana* by the Guru along with religious preachings is made. The mother's brother performs certain ritual rites at the time of marriage such as bringing the *Halugamba* and keeping the toe ring etc. They practice the burial system by keeping the body in sitting posture. They perform the *Kailasa ganaradhane* on the 11<sup>th</sup> day. Though the Veerashaivas perform all the Hindu festivals, they specially celebrate the Shivarathri, Basavajayanthi and Karthika. Their main deities are Shiva Basaveshwara, Veerabhadra, Gowri, Ganesha etc. Their main pilgrim centres are Talakadu, Nandi, Srishaila, Nanjangud, Mudukutore etc.

**Vishwakarma:** Generally known as *Vajas* or *Acharis*, the *Vishwakarmas* have different sections. Those who are engaged in producing gold and silver ornaments are called *Akkasalis*, those producing iron implements necessary in farming are called *Kammaras*, those doing wood work known as *badagis*, and those shaping idols of metals and stones are known as *sculptors*. Though all these sections wear sacred thread, they don't practice inter-marriages. All of them speak Kannada language. Some of them speak Telugu or Tamil. They have priestly class among them. They also have the traditional practice of observing pollution for certain number of days at the occasions of birth, death etc and also perform rituals of purification. When a girl attains puberty, she is secluded from a week to 10 days depending on the norms and finally she is ritually taken in after purificatory rites. At this time the kith and kin are invited for a feast. Traditionally they don't

have divorce, widow marriage and even brides' fees. They have the system of burying the dead. Among them, the Shivacharis are vegetarians. They worship their professional tools on every Amavasya (new-moon day) of the month. During Navarathri and at the time of marriage celebrations they specially worship the clan goddess *Kalika devi*. The Veerabrahmendra swamy monastery of Kadapa district, the Chamundi Temple of Mysore and Tirupathi are the main pilgrimage centres of Vishwakarmas.

**Vokkaliga (Cultivators):** In Kolar district, the Okkaliga caste consists of some sub-castes such as Morasu-Okkaliga, Musuku-Okkaliga, Reddi-Okkaliga, Dasokkaliga (Poojari Okkaliga), Sada Okkaliga, Kunchitiga Okkaliga etc. However, the Morasu Okkaligas are numerically a large subcaste in Kolar district. Cultivation is the traditional occupation of Okkaligas. Recently they depend on several other occupations. They have *Gotras* or *Bedagus* viz. Mállige, Honge, Hippe, Ala, Kaggali, Mandalaka, Minchalarama etc. Those with Telugu mother tongue can also speak Kannada very well. In olden days they had *jati (caste) panchayat* system. They have adoption system. In marriage they have the tradition of giving *Tera* (balehana) to the bride. Some of the ritualistic practices in marriage vary among the sub-castes. Though the main customs of marriage are performed under the guidance of the elders, some other important rituals are performed by the Brahmin priests. The ritual of keeping the new born child into the *tottilu* (cradle) is performed on the 9<sup>th</sup> or 11<sup>th</sup> day. The naming ceremony is also performed on the same day or it may be performed within a year. They have the custom of keeping in seclusion the girl who has attained puberty and performing a ritual of purification by waving the light (*arathi*). Normally they follow the custom of burying the dead and on the 11<sup>th</sup> day perform the purification rites. Along with the Hindu festivals, the Morasu Okkaligas worship their own *Hosadevaru*, *Karaga-devaru*, *Bandidevaru* etc. In ancient times a section of them had the custom of offering a finger to Lord Bhairadevaru of Seethibetta. They are called as *Beralukodo Okkaligas*. The Morasu Okkaligas originally belong to Karnataka. Though cultivators, they served in the army as *Padathis* (land army). They are also known as *Kandacharis*. The sub-sections among them are Morasu Okkaliga, Telugu Morasu Okkaliga and Mosaru Okkaliga. The female children

of this caste offer their right hand finger to their main deity Kalabhairava of Seethibetta. They don't eat pig's flesh. They have forbidden alcohol. Their women work in the fields and gardens. The above information has been recorded by Buchanan in his travelogue.

**Yanadiga:** The literal meaning of the term *yanadiga* in telgu is sea shore. So the yanadigas seem to be emerged from the islands. Similarly *yanamu* means hunting the snakes, rats etc by carrying the sickle on the shoulder. In reality *yanadis* were tribal people lived by hunting in the forests. They being nomads came from Andhra region about half century ago. They are scarcely found in the taluks of Chikballapur, Mulabagilu, Gauribidanur etc. of Kolar district. They speak a mixed language of Tamil and Telugu. But they have learnt Kannada by local influence. Their internal divisions are *Manchiyanadi*, *Chalayanadi* and *Adavi-yanadi*. Their gotras are *Satamma*, *Dharmaraju*, *Perumal*, *Narasimhaswamy* etc. They have the Caste Panchayath custom. The group head is normally a priest and medicine man. They avoid marriage within the gotra and their marriage rituals are very simple. They can get married or divorced with the permission of the group head.

### SOCIAL LIFE

Generally the social life of a region is influenced by the religion, politics, culture and other aspects of that region. The social life in the state of Karnataka may not show much variation. But it is necessary to look at the various dimensions of social life of the district under study at least with a broader perspective. With this aim an attempt is made to throw light upon the system of family of the various groups, the traditions of life cycle, their festivals and deities, food habits and other aspects of life.

**Family System :** Family is the centre of any social system. A person is primarily family oriented and then he/she is social oriented. So the individual, grows in the family by imbibing the social norms. Traditionally in India the joint family system was widely prevalent. In the rural set up living in joint families was essential. But in recent decades there is a steady decline of joint families in Kolar district. Self employment, development of own property, attraction of small family norms etc are the causes for such a change. Expansion of education, establishment of industries,

easy transportation and communications etc have given rise to urbanization. Consequently there is an increase in the migration of rural people to cities resulting ultimately in breaking down the joint families.

**Pregnancy and Child-birth:** One of the main objectives of conjugal life is to continue the progeny. If the married women become pregnant then it becomes a news of rejoicement to all the people in the family. Many customs and rituals are observed for the pregnant woman with the prayers that she should not beset with any health problems, let the embryo grow healthy and let there be normal delivery and so on. Further the pregnant women was not allowed to go out after evenings and during the time of eclipses. Now there is no such fear but the belief still persists. The desires of various dishes, food, clothing etc. of the pregnant woman are met-out with priority. Normally she is sent to mother's home for her delivery. At that time a special ritual called 'seemantha' is performed. In olden days experienced local women known as 'Soolagitthi' were helping in delivery at the home. But now it is shifted to hospitals. After the birth of a child normally 10 days are considered as period of pollution to the family and the members of their clan. However, depending on the tradition and conveniences the purificatory rites are performed between 3<sup>rd</sup> to 11<sup>th</sup> day. On that day the entire house is cleaned and the *Bananthi* (the woman who delivered baby) is bathed in hot water prepared by boiling herbal leaves and roots. They worship the deity as practised by their caste rules and sprinkle the sacred water given by the priest or *Jangama*. Special sweets are prepared and served on that day. Many women join together to perform the ritual of keeping the baby into the cradle. The naming ceremony is also performed by uttering the name in the ears of the baby by the mother's brother or the priest. Some section of the people have a custom of keeping the golden necklace piece into the mouth of the child and pouring two-three drops of castor-oil. The belief is that the child gets the qualities of the person who gives the drops of oil and hence the dignified persons are invited to perform this ceremony.

Among the Muslims, on the day of child's birth, a person from Mosque comes and utters "Allah" at the door of the house. Then they give bath to the child. After that he says 'Ajan' in the ears of

the child and utters "Uf . . . Uf . . ." Then the date fruit dipped in the breast milk is touched to the mouth of the child. The mother is bathed by uttering *manthras* on that day, and then after, on the 9<sup>th</sup>, 20<sup>th</sup>, 30<sup>th</sup> and 40<sup>th</sup> day. By then they treat that she is out of pollution. Among the Christians they perform the naming ceremony in the Church within a month after the birth of the child.

**Puberty Rituals:** The occasion of a girl attaining puberty is celebrated with great significance. It is termed as '*Rutumathyaguvudu*', '*Mainereyuvudu*', '*Doddavalaguvudu*' etc. Like the events of birth and death, the event of a girl attaining puberty is associated with pollution. Certain rites and rituals are performed to purify the girl as well as to support her health. Main among them are keeping her secluded in green hut, providing nutritious food to her and ritually cleansing her from pollution.

Among the backward castes the mother's brother of the girl who attains puberty constructs a green hut using different green leaves of *Vavale*, *Honge*, *Nerale* and *Vayilaku* trees. Then he is made to sit first inside the hut and his lap is filled with dry coconut, rice powder mixed with jaggery called *tambittu*, banana etc. Among some sections a similar ritual is performed even to the washer woman. Then the girl is made to sit there and she is gifted with *Chigali* and dry coconut. These rituals may have slight variation from caste to caste and they may be performed from three to eleven days. On the previous morning of the last day itself the mother's brother removes the hut and burns the leaves. On that day the house is cleaned and the girl is given bath with hot water boiled with various leaves. Then her lap is filled with fruits etc by the elderly women. The priests such as *Dasappa* or *Jangama* come and distribute the sacred *Thiritha*. The relatives are served with sweets. The *Bovis* believe that all these rituals should be performed for the welfare of the community. If a girl dies when she attained puberty then these rituals should be performed at least on her grave. The *Natuvas* use to make this occasion grand with colourful decoration and rich landlords of the locality were invited in olden days. Sometimes her future was decided on the same day. Among Muslims the girl who attained puberty is kept in *Pardha* for 21 days. The elderly women would give her ritual bath on 9<sup>th</sup>, 12<sup>th</sup>, 20<sup>th</sup> and 21<sup>th</sup> day. Then they consider that pollution is over.

**Marriage Customs:** There are several castes and sub-castes among Hindus. Each one of them consider marriage as an important step in a person's life. There are many customary rites and rituals relating to marriages, performed with objectives of providing strong foundation to the family life and also for social obligations. These rites and rituals vary on the basis of region and caste. In order to understand the social and cultural aspects of a region it is worthwhile to know the prevailing customs of marriage traditions found in Kolar district as given here.

Among Hindus, the marriages are normally performed in the house of the bride. Among some castes it was performed in bridegroom's house or in the temple or even under pipal tree. Recently most of the marriages are performed in the Halls (*Kalyana Mantapas*) built in towns and cities. Such a change has its roots in the convenience and prestige of the families concerned. Because of this there is change in the traditional hospitality and hosting of guests in modern times. The *sagotra* marriage is prohibited among the Hindus. In olden days though the marriage alliances among endogamous groups was prohibited, now the rules are weak. The boys and girls belonging to the same blood relations are treated as brother and sister and so marriage among them is not allowed. Among some backward castes there is a belief that the devotees of the same clan deity are brothers and sisters and hence marriage among them is prohibited. The marriages of Brahmins and Vaishyas etc take place under the guidance of the traditional priests. The Lingayats follow their own system. Among the backward castes though the marriages take place under the leadership of the clan head and experienced elders, the brahmin priests finally solemnise the marriage. The traditional rules on the participation of brahmin priests in the marriage ceremonies of backward castes have now been weakened. Hence many of the brahminical customs of marriage have entered into the marriage ceremonies of the backward castes. However, due to the caste traditions there may be some variation in the celebration of marriages but some of the customs are found commonly in marriages of all sections.

Traditionally the bride and bridegroom were not expected to see each other until the ritual screen (*antarpata*) between them is removed in the marriage. In olden days the marriages were held for



three days to five days. Recently many of the rituals are either disappeared or replaced. Harine, (araveni) Pujuvudu, Okuli, etc are few such examples. For instance the arranging of reception is a recent inclusion due to external influence on local traditions. *Kalasa pujisuvudu* is an important ritual among the backward castes. An earthen pot called Kalasa is filled with fresh water, and its mouth is tied by the flower of arecanut (*hombale*). It is venerated as symbol of reproduction progeny. Similarly it is understood as the replica of family god. So there is a rule that all rituals of marriage should be performed in front of the Kalasa. In the marriage ceremony there is importance to the *Sobana* songs. At the time of *Dhare* (pouring water and milk symbolizing the giving away of the daughter) the head of the clan sings 'Sobakki Sobane' song as a form of blessing. Among the Brahmins there is a procedure of *Salankrita Kanyadana* (giving away of daughter bedecked with gold). Among them the important rituals are the *Varapooje* (Worship of bridegroom), *Nandi*, *Kashiyatre* (pilgrimage to Kashi), *Dhare*, *Saptapadi*, *Lajahoma*, *Bhooma*, *Manetumbisikolluvudu* etc. Among the *Lingayaths* the *Panchakalasha stapane*, *Surige Suttuvudu*, *Arasina Hachuvudu*, etc. are important rituals. Then among the worshippers of Veerabhadra the *Guggulaseve* is a special ritual. Among the *PichaKunta (Helava)* and others they have the procedure of keeping the main finger of the right leg of the bridegroom on the main finger of the left leg of the bride while he ties the *tali* to her. After the *Dhare* the *Tende* leader has to form a *gadduge* using black blanket in the Shivasana ritual and then should worship it by keeping betel leaves and arecanut. Here they identify their *bedagus* (similar to *gotras*) and solve any problems related to financial exchanges in marriage. Finally the *veelya* (betelnut) is being distributed to family god and the elders. In the evening there is a procession of the newly married couple and at the time of their entry into the bridegroom's house they have a jocular activity of blocking them. Then the bride should stand in front of the door and throw the leg finger ring praying that "my father-in-law and mother-in-law's home may grow as the milk grows". Bridegroom also should do the same. Then the sister or sister's husband demands the couple that they should give their daughter in marriage to their home. After the newly wed couple enter the house they should vow that they would never violate

their words and then eat the cooked rice soaked in Ghee and thus taking the 'promise of rice' is a tradition found among the *Helavas*.

While some of the rituals are common in marriage ceremonies of all communities, there are some special rituals in some specific groups. For example, the *Musuku Okkaligas* of Tondala and Nayakara halli villages of Kolar Taluk have a distinct ritual in vogue. The bridegroom should perform fasting on the day of *chappara* until evening and then adorn like tiger. He should wear only loin cloth and a red cloth covering his head. Then using sandal paste, turmeric and vermilion the strips are drawn resembling the tiger. His mouth is tied by cloth. After finishing the *chapparapooje* he should go to perform pooja at the shrine of *Veeragara*. While going he holds two swords in his hands. His younger brother should follow him carrying the materials of worship. They should not talk with any one. The marriage party of the bride who happens to be there in the village should see the bridegroom. After worshipping at the shrine of *Veeragara* they return home. They believe that behind such a ritual there was cause of an incident occurred in the past. (Kannada Janapada Vishwakosha volume 1). The procedure of worshipping the heroes is also found among the *Madigas* and *Gollas* though the procedures are different (See: Sind Madigara Samskriti, P.28).

There is a custom of wearing *Tali* (an ornament symbolizing married status) by the women as an indication of marriage. Such custom is found extended among Muslims and Christians. The *Tali* is called *Battu* in the Kolar region. The form of *Battu* and the symbols on it may vary from caste to caste. Such variation may be found even among the sub caste groups. This can be described taking the example of barber caste. Among them there are two groups namely *modikarlu* and *namadharis*. The *namadharis* wear *peddabattu* (bigger *tali*) and the *modikarlu* wear *chinnabattu* (small *tali*). In olden days among the *Natuvas* *Laxmipooja* and *Gejje pooje* were performed to the bride as symbol of marriage. The *tali* is tied by some elderly woman instead of the bridegroom. Among the *Kurubas* in Gauribidanuru region the bride should wear the *Aidekadag* (a silver bangle like a small strip) given by the in-laws in right hand always. It is said that the ornaments indicate their caste also. The women of the *golla* caste wear *Krishna-mudre* or *Golla Kadaga* and they have special custom that they don't attain widowhood even though their husband

die. There are two types of *talis* (an ornament indicating married status), namely, *tali* of mother's house and *tali* of husband's house. While the bride wears *tali* of mother's house before *dhare* (giving away of daughter by parents by pouring water on their hands) and the *tali* of husband's house is tied by the bridegroom at the auspicious moment of marriage. For example, among *Nayakas* the mother ties the *tali* to the bride while they perform the *pooja* of ant-hill on the day of *chappara* ritual. Normally on the day of marriage the *tali* is tied with thread coloured with turmeric. It is woven in gold only after some days.

Mother's brother has special significance and right in the marriages among the backward castes. It is expected that in deciding the marriage of daughter the parents have to primarily consult the relatives on mother's side of the bride. In effect it is the arrangement of providing opportunity to the mother's side of the girl to claim first right on her. While a girl attains puberty, the custom is that the mother's brother should construct the green leaves hut for her secluded stay. The first ritual of *Osage* (giving gifts) is also his right. In the rituals of dehusking rice, applying turmeric, wearing toe ring and bringing the bride to *Dhare* etc., the major role is played by the respective mother's brother and his wife on both sides. In the marriage ceremony the washerman, barber and *chalavadis* have special functions to perform. After the marriage is fixed the washerwoman has the responsibility to carry the gifts from bridegroom's house to bride's house. In return they give the gifts which should be reached by herself. The washerman has to provide the white cloth needed to tie around the *Dharekamba* (the pole) and should hold the burning lamp during the procession. On the day of turmeric ritual the barber should remove the nails of the bride and bridegroom. This is done symbolically by using grass drenched in milk and ganjala cow's urine on the nails. At this time some groups have the practice of pouring herbal liquids on the head of the bride and bridegroom. During the traditional practices observed by the oilman, barber and the washerman, the *chalavadi* accompanies them along with his *chalavadi's* *soutu*. They are honoured for doing their functions with rice, grains, clothes and money as fixed by the community.

Among the Muslims, the Khaji conducts the marriage rituals. Marriage takes place in the presence of witnesses and lawyers from each side and it is customary to take *Kabool* (consent) from the bride and bridegroom. The contract of marriage is recorded in the register meant for that purpose. The bridegroom must offer *Mehar* (gifts) to the bride, Khaji should read the *Nikha*, the arrangement of feast (*Valeema*), the new couple visiting houses of relatives for three consecutive Fridays (*Jummagi*) etc. are parts of marriage rituals. The black-beads necklace is tied to the neck of the bride by some elderly women. Among the Christians marriage is performed in the Parish Church. The bride and bridegroom exchange the rings as an indication of the fixing of the marriage. The news of fixing of marriage is announced in the Church after the prayer. On the fixed day the Priest performs the marriage rituals systematically. Both the bride and bridegroom are expected to sign the marriage register along with the witnesses.

**Marriage Among Soligas:** Originally soligas belong to the aboriginal forest living tribe. Those who have settled in villages recently are called the *Ooru* soligas. It seems that some impact of local marriage customs has occurred on the marriage system of Soligas. Among the *Ooru* Soligas (*Poosalavaru*) of Kolar region there is a ritual with the participation of *Kumbara* (pot maker). They perform several rituals such as *Vasanthashastra* (sprinkling the colour mixed water), *Puttu Bangaru Shastra* (that is, on the evening of the marriage day the newly wed couple go to the ant-hill on the outskirts of the village and the bridegroom should prepare three balls of the mud, by which time the bride runs away and then he brings her back and makes her to carry the three mud balls), *Shivasana* (distribution of *tamboola* to the chief of the clan) etc is in practice.

Many of the rituals and beliefs having special objectives are found in the marriage customs and traditions. The remarriages take place without many rituals. Recently simple and mass marriages are also being arranged. The government encourages inter-caste marriages. In such marriages if one of the spouses belong to the scheduled castes, then the newly wed couple is offered with Rs.25,000/- for their social security as an encouragement. (For details see Chapter 16).

As per the law of the country all the marriages should be registered with Registrar's office. The following table 3.18 reveals the statistics of marriages and adoption in different taluks of Kolar district during 1999 to 2005.

**Funeral Customs:** The rituals and rites related to dead vary from caste to caste and from religion to religion. Those who follow the Hindu priestly (Vaidika) customs do not show much variation. But among the various backward castes and tribes they have their own customs. However, there are certain common practices such as giving water to the mouth of dying person, folding the legs as soon as the person breathes his last, burning fire in the front yard, giving a bath to the corpse and covering it with white cloth, carrying the dead body on a ladder like bamboo structure, after the burial or cremation, touching the water while returning or taking bath at home, serving the deceased soul on third day and performing the *Tithi* rites on 11<sup>th</sup> day etc. In the Hindu priestly vaidika tradition the monthly *Tithi* (Mashika) in the first year and then onwards the annual *Tithi* (Shradha) is being performed. The backward castes serve their dead ancestors by offering worship to the *Kalasa* (water vessel) symbolic of the *spirits* (Pitrus) with new cloth and cooked food. Generally the dead body is carried by four persons in the bamboo structure called *Chatta*. But the tribal *Poosalavaru* or *soligas* carry the dead body by lifting in hands. The son should either hold the head or feet of the dead person. In the funeral rites of the Dasappas of Shetty Banajigas Dasappas, only two persons should carry the *chatta*, one in the front and the other one from back. Among the *Vaddas* the procedure was to carry the dead body by folding in a blanket. Then, on the 12<sup>th</sup> day, that is, the day of purification the priest *Ayya* should tie a string of mango leaves (*Torana*) to all houses of the clan. During the procession of dead body the drum beater should praise the good qualities of dead person who also praises the persons who give money for this purpose. In order to study the distinctive features of the funeral rites, the practices of the *Pichakuntas* (Helavas) of Chikkaballapura is given here.

According to tradition the custom of Helavas was to lift and carry the dead body by hands (*Tuli*) for burial. Now they use *padi* (*chatta*) for this purpose. Those with *gurubodhe* (advice from Guru)

Table 3.18 : Detail of Various Registrations in the Districts

Sl. No	Sub registrar Office	1999-2000 Marriage	Adop- tion	2000 -2001 Marriage	Adop- tional	2001-2002 Marriage	Adop- tional	2002-2003 Marriage	Adop- tional	2003-2004 Marriage	Adop- tional	2004-2005 Marriage	Adop- tional
1	Kolar	95	2	46	3	26	3	17	4	50	1	52	3
2	Gudibande	3	-	1	1	3	-	3	1	6	1	11	4
3	Gouribidanuru	31	1	34	1	22	-	23	-	29	-	46	2
4	Chikkaballapura	289	1	38	-	27	-	17	-	20	-	34	-
5	Chintamani	156	1	139	-	119	1	156	4	139	-	126	1
6	Bangarapete	275	4	233	10	272	4	306	1	269	7	206	5
7	Bagepalli	12	1	12	-	17	-	12	1	15	-	22	-
8	Maluru	41	-	63	-	80	-	83	-	72	1	87	-
9	Mulabagilu	41	2	34	2	23	3	26	1	28	-	26	-
10	Shidlaghatta	29	-	9	-	13	-	21	-	10	-	13	1
11	Srinivasapura	61	-	53	-	46	-	61	-	52	-	39	2
	Total	776	11	662	17	648	11	725	12	690	10	662	18

are carried in sitting position on the *chatta*. The eldest son should carry the *talegoru* (earthen pot with water). On the way to the burial ground the *chatta* must be placed on the floor once and that place (*dimpadi kaluva*) is marked by four small stone in the four corners. These stones are worshipped by applying turmeric and vermilion powders along with burning of incense sticks. Then those who carried the *Chatta* change positions as those in front go to back and the back persons to the front. The pit is dug by the people belonging to the uncle. Then the corpse is kept in lying position in the pit, the cloth is loosened and the face is covered by the same cloth. The one who does this finally ties a small thread of the cloth to the main finger of left leg and while coming up gets it torn. *Madiga* keeps cow-dung in three corners on which coins (*dakshina*) must be kept. While the son of the deceased comes round the pit carrying the *talegoru* on his shoulders three times, it must be made hole every time so that water falls continuously around the pit. Finally he throws the earthenware towards backside. Then he worships the grave, takes bath in the pond and goes back home and sees the lighted lamp. The *koolina shastra* (serving food) is performed on the third day. In a new earthen pot rice is cooked with three types of leaves (*Agase*, *Dantu*, and *Munigesoppu*), dryfish and eggs. On the way where the body was placed earlier, three times handful of rice is kept and wait until a crow eats it. Then they return home and have non-vegetarian dinner. On that day the washerman sprinkles a mixture of milk and castor oil on all those who touched the corpse. The barber does shaving for all of them and hair-cut also to the son of the deceased. This is done near a well or tank after which where they take bath. Similar practices are repeated on 11<sup>th</sup> day. In the evening they wash the legs of a bull, apply turmeric and vermilion powder, cover the back with a black blanket and go in a procession making sound of bells with the thoughts of the good deeds of the dead person towards the flowing water (*Gange*). There they prepare an idol out of mud and keep a leaf in front of it and all put handful of rice in it and finally leave the leaf floating in the water. Then they come home and see the lamp. In the night they sweep the front yard by liquified cow-dung, draw *rangoli* (auspicious designs using white stone powder) and in the middle keep thick cow-dung and erect a small idol of bull made

out of the mud of ant-hill. In its surrounding they symbolically draw seven lines as fort and stick coins wherever possible. The one who holds *talakoravi* takes some butter in his ring-finger of left hand and touches it to the mouth of the bull-idol. He utters three times- "I had thrown stones on you unknowingly. But today knowingly feed you with butter. My father/ mother has come to abode and please open the door." They spend whole night with prayers and Bhajans. In the morning they collect all the things including the bull- idol and leave it into water.

**Houses:** Houses are the basic necessities of human life. They take their forms based on the regional climate, building materials available in that region, the economy of the people, religious beliefs etc. This reality applies to Kolar district also where there is less rain and more heat. Normally the storeyed buildings, tile roofed houses and huts are found in this district. If the rich people use laterite stone for storeyed houses, the poor use mud for the same purpose. Recently RCC houses are also being constructed. The mud houses of olden days are called (*Melumudde*) houses. The walls are normally built by using mud, stone and bricks. In the past they used locally made tiles for roofing. But now the 'Mangalore tiles' are being used after the establishment of tiles factory in Malur and other places. They used *Seebevu*, and *Nerale* wood or the poles of arecannut and bamboo for constructing the roof structures. The elite and rich people in the village layed Kadapa stone slabs or cement concrete plastering for the floor. Then they applied white colour of lime to the walls. Ordinary people had only the cowdung plastering for the floor. The farmers had their own traditional structures called Kanaja/Hagevu or vades for storing the grains and fodder. Similarly they had pits to accumalate manure. The floor design of the huts was either rectangular or circle where poor people lived in Chintamani and Mulabagilu region.

**Construction of Storeyed Houses:** The procedure of constructing the storeyed houses in olden days was as follows: The sticky soil of the bottom of tanks/bunds was mixed with sand and water in appropriate proportion and pressing it by legs so as to prepare stout balls which are joined one upon another to build the wall. The sand glass or soil glass is powdered and they were making internal side of wall very nice. Later people started using raw bricks to build the



wall later use the burned bricks and/or laterite stones to construct wall. Then they fix the wooden beams, poles, leaves and sticks, soil, leaves, mat and mud layers and build safely the side borders of the roof. The work is finalized by making proper arrangement for the flow of rain water.

**Utensils:** In olden days the utensils commonly found were made of mud (earthen wares), copper, brass etc. Afterwards aluminium and steel utensils came into vogue in all sections of people. Even the plastic vessels are much common now. In olden days the 'Nulakimancha' or rope-cots were common. But now the wooden or steel cots are widely in use. The names of some of the house-wear materials are as follows: *Hande, Kolaga, Haravi(sarve), Bindige, Ole (payyi), Chombu (Shembu), Mora, Jaradi, Kavegolu (Mettugatti), Hittu Tiruvo Kolu (Sangatagatta), Hasekallu (Pasubande), Khara Areyo Kallu (Pasukallu) Oralukallu (Rolu), Rubbugundu (Rubbinagundi), Simbe, Tekke(Sodu), Chattane (Moogatlu), Kudike (Muntlu)* etc. In the agricultural work the implements used are: *Negilu, Bairige, Bachu (Badsu), Guddali, Shanike, gadari, Banali, Varari, Koorige, Hullari, Ara(gara), Ikkala, Machchu, Godli, Samti, Doddapalugara, Chikkapalugara* etc.

**Food Customs:** The regular food in vogue can be called as daily food and the other type is the one on the special occasions. In the daily food they use *ragi, jowar, rice, avare, togari, huruli* etc. as grains and several vegetables and leaves. *Hurulikai*, (beans) carrot, beetroot, Kosu, Tomato etc. are the vegetables they grow and naturally they are included in their food habits. The mango is grown in some taluks and hence depending on the seasons they use fruits like mango, Jackfruit etc. In the daily food of villagers *ragi-balls, rice, roti* etc. are commonly found. In olden times the non-vegetarian food was taken only during festivals or whenever the guests came to the house. But now a days it is on increase. However, the non-vegetarian food is treated as pollution and hence it is avoided on auspicious days. Moreover, after fixing marriage the non-vegetarian food is prohibited until the marriage rituals are over.

There can be three types of special food namely, the food items of festivals, of marriages and of the funeral ceremony. Moreover, even in the food items of festivals there are differences depending on the festivals. *Holige* (sweet pancakes) is prepared on *Yugadi* and *Gowri* festival, *Kadubu* is for Ganesha festival, *Kajjaya* for

*Deepavali*, *Pongal* for *Sankranti* and even non-vegetarian food is prepared for some festivals. Those women who perform the festival of *hosadevaru* enter into pure status and cook rice and cucumber together in a new earthen vessel and offer it to god and then they also eat it as it is without curry. In the worship of Chandramma the ragi rotis are prepared without salt and the roties are offered to God and they eat them as *prasada*. On the day of fixing the marriage, the ghee-rice is served as special food. In the marriages of olden days the curry of *avarekalu* and *ragi* balls were special food items. In recent days the *palavu* and *Kayi-holige* are served as special food. As part of funeral rites the vegetarians prepare only rice and the non-vegetarians cook with rice the *Agase*, *Dantu*, *Nugge* - *soppu* (drumstick leaves), dry fish, eggs etc. It is in vogue to give dishes made of sesame to the girl who has attained puberty. Further the woman who delivered baby (*bananthi*) is served with some special restrictive foods.

**Food System of Jains:** The *Jains* give greater importance to non-violence even in the use of food. They don't eat after the night fall. According to their belief water should be purified before use. The spices such as ginger, Onion, garlic, asaphatoda etc. known for digestion are prohibited in the preparation of food. The roots such as sweet potato, radish etc should not be eaten. Honey and milk are also barred from use. The milk of a cow until sixteen days after the birth of a calf should not be used. The *chaturmasa*, that is, the four months from *Ashadha* to *Kartika* there is the production of insects on the leaves. Therefore they avoid using the leaves in food during this period as it causes destruction of eggs of such insects.

There are some regionally special foods. The fried *Avarekalu* of Kolar and the spicy *Kadlebeeja* of Chintamani are popular foods. There is speciality even in the preparation of *roti* in this district. For example the various rotis are called as *Metuvina roti* (soft roti). By boiling the duly washed, dried and milled rice powder and baking it on pawn in the form of Roti and eating with chatnipudi & Baji. *Kharada roti* (spicy roti) mixing Properly, dry chilly powder, fried ground nut seed, onion pieces, coriander and curry leaves with dried rice or ragi powder and baking it as Roti and using it along with butter, chatni and baji. *Bellada roti* (jaggery roti) mixing jaggery to Ragi powder and baking it as Roti on the pawn and eating it along

with chatni, gee and baji. *Ragi uppittu* : Duly fried Ragi is grinded like paddy corn and after powdering, it is mixed with butter milk, boiled in steam and consumed after putting *oggarane*. *Sappesru* : After boiling *avare* side dish beans it is fried and used as/ (palya) and the boiled bean / water is used as soup by using green chilly or grinded dry chilly khara. *ginnalu* : the milk obtained during the first three or five days of a newly calfed cow, is boiled along with Jaggery properly and putting, rice flakes into it at the end and used as a sweet dish or as cake called ginnu.

**Dress:** Due to modernization, there is uniformity in dress patterns among the people. So the youth wear pant, shirt, boots, wrist-watch etc. In traditional dress pattern there was 'Kankara' for young children and 'Parakara' (like skirt) for girls. Women used to wear sari with blouse having border. Now-a-days village girls also wear *Chudidars* having modern designs. In olden days those who work in farms had trousers, banian with pocket and towel. The landlords on special occasions had *Kachche-Panche*, full sleeved shirts, coat with closed collar, shawl and Peta (turban) as their dress.

**Ornaments:** Traditionally the custom was to pierce the nose and fix muguthi (nose button of gold) for the girls as soon as they attain puberty. That practice is still retained. Women according to their economic status wear costly ornaments with variety of designs as ear-rings, necklaces, *Karimani* (*Nallapoosulu*), *tali* (*battu*), leg-finger ring (*Metlu*), Anklets, *Kalanduge*, *Dabu* (waist-lace) etc.

**Festivals and Deities:** While the Muslims and Christians are monotheists the Hindus are polytheists. Those with *vaidika* (brahminical) background worship Rama, Krishna, Laxmi, Saraswathi, Anjaneya as Gods. The Veerashaivas worship the Shiva, Parvathi, Ganesha, Nandi as their deities. Apart from the above Gods the followers of non-brahminical traditions worship Maramma, Ellamma, Beerappa, Bhairava, Mailara, Muniappa, Gangamma, Drawpadi, Patamma, Tangadidyavra etc. The believers from far off places visit the *Nagarakatte* (platform of Serpent) of Vidurashwatha. The traditional practices of nature worship and the worship of clan god are retained to some extent among the Hindus. The grinding stones and the rubbing stones are also believed as endowing divine power. This is something special because if the stones are broken while repairing by

the stone-cutter then the pieces are venerated and carried in a procession and thrown on the outskirts of the village. They believe that the broken pieces represent distorted goddess Gauramma and if they are kept in the village then there will not be rain and crops properly. So even the people of other village carry them in procession and throw them outside their village and the process continues (Ref : Bangarapete Taluk Darshana).

**Worship of Ravaneshwara and Duryodhana:** There are idols of Ravaneshwara in Sugaturu, Vakkaleri and Mulabagilu. During the festival of Markandeshwara held in the month of February in Vakkaleri, the Markandeshwara deity is kept on the statue of Ravaneshwara (as vehicle) for conducting procession. It is known that the statue was prepared 150 years back. Some people offer things as vows to Ravaneshwara. Before the idol is brought out it should be offered with *bali*. The worship of Duryodhana and Karna were started some 15 years back by one Mariappa of Vahni clan in Vakkaleri on his own interest. At the time of procession the villagers conduct poojas and offer sacrifices. It is known by villagers that after the death of Mariappa the idols of Duryodhana and Karna were given to the neighbouring Laxmipura.

**Muniyappa (Muneshwara):** The concept of Muniyappa found on the roadside in Kolar region is worth notable. It is a huge coloured statue made out of mud and cement in lying position looking upwards with a sword in his right hand. It is worshipped with offerings by those who are suffering from fever, cold, cough and those who want to after the hair of their children as an vow. The Muneshwara of Banahalli in Malur taluk is worshipped by Vaishyas and Brahmins too.

All the deities which are worshipped by the Hindus have distinct worshipping forms and separate festivals. Most of the festive celebrations found in different parts of the state are also found in Kolar district. However, there are certain exceptions to this practice. (For instance, the Sind Madigas do not celebrate *Kadire Hunnime* and *Deepavali*. The scheduled castes of Kurudumale do not celebrate *Ugadi*). Some of the festivals and rituals found in Kolar are as follows: **Ugadi:** It is the new year day and people celebrate it by taking oil bath, wearing new clothes and preparing sweets for feast. The young people go from house to house and distribute jaggery and neem and show respect to the elders by touching their feet. The

cultivators worship the plough and nine types of grains mixed with manure. On the ninth day, that is on Srirama Navami the grains are put into the water. 'How the grains are sprouted so will the crops grow' is their belief. The next day is **Varsha Todaku** and those who have the habit they take non-vegetarian food. On the Saturday of Shravana month they observe fasting and worship the god. They eat only in the evening after taking *theertha*. On the Saturdays of this month they accept grains from other houses in the name of the god and offer the cooked food to the God Venkateshwara. The Ganesha festival is celebrated in two ways. The children collect leaves and grass considering the elephant feature of the God. In some houses *Garike* grass is pricked to a ball of cowdung and worshipped as Pilleraya. Before that there is a practice of pouring milk to ant-hill. **Mahanavami:** On this day people worship the *samadhis* (graves) and perform *Bannipooja* and *Aayudha pooja*. Some places have the exhibition of dolls and in Achchalli of Kolar taluk rare special lock dolls (Keelu Gombe) are exhibited. **Deepavali:** Since Kajjaya is prepared in this festival, it is popularly known also as Kajjaya festival. During this festival every one changes the *Nomudara* having gejjemudi tied in the previous year at the temple. The householders go to the nearby temple where Gowramma being worshipped, with five each green and dry areconut, five turmeric piece, five banana and five Kajjaya and after worship would leave previous years thread and come to the house with the new *nomudaras* obtained from the temple, and tie to all the members of the family. In the evening they light the lamps. During this *Kartika* masa the tenants celebrate Hosadevaru festival. Some perform *pooja* of Laxmi and Kedareshwara during *deepavali*. **Sankranti:** Farmers wash their cattle and apply colour to them. They worship the cattle by giving sugar cane, salt pongal etc. Eating the boiled avarekayi and groundnut is the common practice. On that day Katingaraya is worshiped by the farmers of Chikkaballapura region, in the evening. Several fetish forms of worship are involved here. At a place outside the village near on anthill the washerman keeps five small stones as gods inside the newly built small shrine made of Lakali leaves. covered with white cloth. In the absence of anthill, an artificial ant hill is made near it. After sprinkling the sacred water on the cattles. Those who took the vow, would offer

cock to Katangaraya the housewives keep the cow dung balls on the walls decorated with taware, tumbere, huccheuee flowers in practice. The formers of shidlghatta region, as a part of Sankranti. Keep two stones called 'Sankaru' at the centre of the age and after offering curd rice distribute it to the cowherd and Talavar of the village. Outside the village are small shines of Katamaraya made of mud in which they keep three small stones. Above them are kept mud balls decorated with Guggari plant branches, in front of the shrine a small stone is erected and both are smeared with red soil marks on the festival day. Avarekayi, and milk are boiled in front of it and curdrice is offered to the god. After the worship, farmers come in procession along with their cattles. After putting the rice and guggari branches brought from the temple. In their houses, they eat avarekayi as prasada. The cattle are made to jump over the fire at the village entrance. During the month of Sankranti, even today few jogi women by keeping Katamaraja, in the form of cowdung duly decorated with flowers in a basket from one village another, singing *gabbiea* song in praise of Katamaraya and collect food grains offered to the god by the villagers is in practice. Another attraction of this festival in the distinct cattle race. They arrange the race of bullocks in Doolapalli and Yalachepalli of Mulabagilu taluk, Iggalooru and Sampangere of Malur taluk. So they call *Sankranti* as the festival of bullocks. **Shivarathri:** They perform fasting for the whole day. In the night they offer the god with fruits and green gram. They eat *uppittu* or beaten rice. They get up early in the morning and prepare feast and offer it to the God. Keep them on the terrace, and after it being eaten by the cow, they take the food. The priest who gives the sacred vibhuti will be offered the food grains. Besides this, there are distinct forms of celebration of Shivarathri among different caste.

**Bharatha Hunnime:** The scheduled castes celebrate this festival in the first week of February or March. In the evening they keep a new earthen pot full of water, a new thread and a needle in front of the shrine of goddess Gangamma. They believe that the soldiers belonging to them who had gone to fight in Mahabharatha war would return on that day. The water is for them to quench their thirst and the needle and thread are to stitch the torn parts of their body. They sing whole night and observe three bright stars and decide that year's future on the basis of leading star.

**Hosadevaru:** The *Hosadevaru* of Morasu Okkaligas is unique for the women of this caste. The motif seems to be giving new god to the new daughter-in-law, including her to the new family and collective worship by women. Moreover, it is treated as the worship of new crop of that year. This festival is performed only once in a year, that is, on Sunday in *Karthika* month in some places. But in some other places it is held on the Thursday of Chaitra month. On Sunday morning all women go together to a specified rock on the outskirts of the village. There, they clean the rock and the eldest among them break a cucumber by smashing it against the rock. Then they prepare new rice by dehusking and also cook the food using fresh rice. The worshipping involves several rituals using various types of grains, betelnut, betal leaves camphors and so on. In the plate of the Hosadevara tatte nine ghee lamps, Ragi navane, hurali, Agase, are kept, and the plate is held by the women and her head facing east and the water poured on the betel leaf by that women by another. After being worshipped people take it as prasada, after being offered to the nature. Finally they eat there and return home. Some people perform this festival at their home itself.

**Kurubara Dyavara:** Among the Kurubas in the district they have clan gods such as Siddedevaru, Beeredevanu etc. All the families belonging to a particular god visit the original shrine of God once in 5 to 9 years. They perform special worships there. They stay in the houses of their relatives and pay the annual tributes. The head of the clan writes his name in a register. The *pooja* takes place in the midnight and the following day the deity is taken out for worship in specific places. They have a procedure of conducting first hair-cutting of children by Mother's brother. Until then they should not have hair-cutting. The elders give cloth gifts to the youngsters. All the family members stand in front of temple and salute the God by keeping a lighting lamp on their head. This is done by married persons. On that day the parents of the bride should give her new clothes, *taali*, toe rings and gifts to bridegroom also. Then only she will be given with lighting lamp.

**Bandidevaru:** This is performed by the *Marasu okkaligas* on the outskirts of the village by bringing decorated bullock-carts and assembling them in half-circle. The one who reaches first is

honoured with '*Mari*' by the organizers. A hut of green leaves is erected in the open ground in which '*Karagadamma*' is worshipped. The couples from all houses come in pure status wearing white dress compulsorily with a bag of rice and jaggery on their head. They come in three rounds around the hut and offer it to the deity. The children who intend to be graced with flowers (Hoova Mudisikolluva) are also brought there. A black bullock is sacrificed to the *Karagadamma* on this occasion. After specific ritualistic worship there is a practice of mother's brother removing the nails of children and placing flower on the ear. Then the parents give new clothes to the children. After that three hairs are cut symbolically. Only after such rituals the children can have regular hair cut and they can wear flowers. The ceremony ends with the couple bringing the *Karagadamma* in symbolic Kalasa form and placing her at specified place at home. In the evening they sing *bhajans* and conduct worship.

**Chandrammana Maduvudu:** In other places what is called 'Tingalu Mamana Pooje' or 'Beldingalappana Pooje' is called Chandrammana Maduvudu in Kolar district. This ritual originated as a form of nature worship. This is performed when the crops are dried without rain. This is performed by women in residential colonies. It takes place for 5 to 12 days in some villages of Gauribidanuru and Srinivasapura taluks and Gudibande region during *Kadire Hunnime* (*Kadire Full Moon day*). On the fixed day the street in front of houses is washed with cow-dung water and decorated with the figures of sun, moon, serpent, hands etc. A *Kalasha* (pot) and *pilleraya* is kept in the middle and *roti* in the four corners. After worshipping with songs etc. they remove the pilleraya and flowers which they keep near the well and return shouting "rain has come". Later they play various games in the place of worship. On the fifth day two boys are decorated as bridegroom and bride and conduct marriage to them. They keep a round stone on the figure of Chandramma on which girls keep their feet and revolve. At that time women throw water on the stone. Finally they eat the saltless *roti* offered to the goddess as *prasada*. At the end, after placing the sacred kalasa near the god in the house and the pilleraya near the well, the children after pouring the water on the rangoli; and they dance round it, so that the rain may come immediately.



**Karaga:** The worship of *Karaga* is significant in Kolar district as it is in Bengaluru. The *Karaga Shaktyutsava* takes place in Kolar, Mulabagilu, Malur, Narasapura, Betamangala, Holooru, Vemagal, Chikkaballapura, Shidlaghatta etc of the district. Apart from the Karaga of Dharmaraya, the Karagas of Draupathi, Gangamma, Yallamma and Anjaneya (mulabagilu) are there. A description of Maluru Karaga is given here as a model of Karaga worship. The celebration of Karaga starts on the first Friday after *Ugadi* with a ritual called 'Satu' in Malur. Then on the second Wednesday the flag is raised in the shrine of Dharmaraya. Those who accept the oath (Deeksha) of Karaga on that day should stay in the shrine with specified discipline until the end of the festival. On the following day, that is, on Thursday the priest performs *Gangapuja* in the tank near Anjaneya shrine and carries the shrine. Then it is decorated and carried in a procession to the Dharmaraya shrine. On Friday the Patalamma is worshipped by lighting lamps. In the night they dance carrying idol of the *Sideranna*. On Saturday evening the *Sideranna* is tied to pole in front of the shrine of Patalamma. Those who have had a vow throw bananas to the idol of *Sideranna*. Finally the priest detaches the idol and takes it to the shrine. On that night they perform marriage to the Karaga priest wearing bangles, sarri, blouse etc with the priest of Dharmaraya. On Sunday the Karaga priest comes to Dharmaraya shrine carrying *Topi Karaga*. In the midnight the Hoovina Karaga departs in procession in the town. During that procession the Mosques are visited and worships are accepted. Muslim elders wear flower garlands and protect Karaga holding sticks in hand. In the morning the Karaga Crosses fire near temple. Tuesday the descendents of *Vahni* clan worship the lamps. Various circus games are presented and finally the celebration ends with *Okuli utsava* (sprinkling coloured water). During this period, there is a practice that, the wife of the priest should live like a widow in the house).

**Kamana Habba:** The celebration of Kamana Habba in Malur on the *Kamana Hunnime* (full-moon day) was famous once upon a time. During this celebration the idols of Kama and Rati were worshipped followed by cultural and entertainment programmes such as music concerts, Lambani dance, tiger dance etc. Apart from the above, as elements of regional culture, there are other distinct caste based festivals in the district such as Natuvara Vasanthotsava, Sind Madigara Tangadidyavra festival, Yanadigara Koolusalu Habba, Mondara Ellammana Jatre etc.

**Festivals of Christians:** The Christians celebrate several festivals throughout the year. Among them 'All Souls Day', 'All Saints Day', 'New Year Day', 'Accession', 'Corpus Christi', 'Assumption of Mary', Easter, Christmas etc are celebrated systematically. On such occasions special worships and prayers take place in the church. The word christmas is the short form of Christ mas or x-mas. In Greek language X' is the first letter of Christ's name. As it is the birth occasion, it is also called christ jayanti, they perform it for a week. August 15<sup>th</sup> observed as the ascendance of mother Marcey's to heaven. The occasion of the last supper is also observed with respect and on that occasion the arch having the sacred prasada, being brought in procession to the church. In this way they have vivid background for each and every festival they observe regularly.

**Muslim Festivals:** The festivals observed by the Muslims of other parts of the state are also celebrated in Kolar district. Id-ul-Fitr or Ramzan, Id-ul-Jua or Bakrid, Id-Miladunnabi, Moharam etc. are the main festivals of Muslims. Among them Id Milad is the birth occasion of Prophet Muhamad's birth. During such occasions all Muslims go to the Id ground and collectively perform Namaz. In the month of Ramzan they conduct fasting and give alms to the poor.

**Moharam:** It is also called *Babayyana Jaldi*. Nine days before the

celebration they start digging to prepare a pond for Konda or Kenda that is red hot burning charcoal. On the fifth day they go on procession with *Nishane* (symbols). Hindus worship the *Nishane* and offer money. Various kinds of folk dancers and performers of the roles of Ravana, Palegara, Rama, Laxmana, Seethe, Joker, Karaga, Keelu Kudure, thief, police etc dance around the Konda with burning charcoal. Vows of sprinkling the hot charcoal takes place at this time. After it, they close the *konda*. It ends after three days and during the period, men in varied dresses display their skill in processions. Thus Moharam is a festival celebrated jointly by the Hindus and Muslims.

**Fairs Jatras:** The temple festivals have significant place in the socio-religious life of the rural people. They are the occasions of celebration and rejoicement. Apart from ritual practices they become significant due to marketing of cattle, household items and entertainment. The festivals at Kolara, Vakkaleri, Chikka Tirupati, Vidurashwatha, Melur, Nandi, Vanarasi, Tornahalli, Hindaga-nala Cross, Talakayalakonda, Gadadim, Ellodu, Avani etc are attended by thousands of people. The sale and purchase of cattle takes place in a big way during such festivals. The flower palanquin carried during the festivals has special attraction. The Ravana carriage is rare attraction at Vakkaleri and Sugaturu.

In the Christian festivals celebrated in churches naturally the Christians gather in large number. During such Parish Feast the idol of Christ or Saint is taken in procession on a decorated Palanquin. When the palanquin comes then the Christian mothers request to wave their children in front of the idols. Similarly the *Urus* in the Mosques resemble the grand festivals. A list of Temple Festivals (Jatras) and *Uruses* is given in the following table.

## Important Fairs and Festivals of Kolar District

Deity / Saint's name	Place of Festival / Urus	Month	Period	Approximate devotees assembling	Cattle Fair
Kolar Taluk					
Shreepatheshwara / Bhairaveshwara	Seethi	March-April	6 days	50,000	
Markandeshwara	Vakkaleri	February	- " -	10,000	
Dargah mohal	Kolar City	March-April	3 days	10,000	
Pul sha mohal	Kolar City	- " -	- " -	20,000	
Kaki sha mohal	- " -	- " -	- " -	20,000	
Huseni makan	- " -	- " -	- " -	50,000	
Saiyyad sha valli	Aralepete	- " -	2 days	2,000	
Chaman sha valli	Uppakunte	- " -	- " -	7,000	
Hun Man sha valli	Antaragange hill	- " -	- " -	5,000	
Dharmaraya karaga	Kataripalya	March	4 days	30,000	
- " -	Karanjikatte	March	- " -	35,000	
- " -	Petchamanahalli	June	- " -	15,000	
- " -	Holuru	June	- " -	20,000	
- " -	Narasapura	March	- " -	15,000	
- " -	Vemagal	March	- " -	30,000	
Irlabasappa (Irlappa)	Vanarashi	March-April	-	-	Yes
Gudibande Taluk					
Ashwatha	Gudibande Rural	March-April	3 days	10,000	-
Yedagara Akkamma	A.K kalony, Gudibande	June	1 day	8,000	-
Husen sab Dargah urus	Nicchanabandahalli	April	- " -	25,000	-
Venkataramana	Gudibande	Karthika Saturday	- " -	10,000	-
Adinarayana	Yellodu	February	14 days	15,000	-
Chandramauleshwara	Somenahalli	February	2 day	200	-
Venkataramana	Somenahalli	April	1 day	500	-

Deity / Saint's name	Place of Festival / Urus	Month	Period	Approximate devotees assembling	Cattle Fair
Gangamma	Somenahalli	March	- " -	1000	-
Gauribidanur Taluk					
Vidhurashwatha Narayana	Vidhurashwatha	April	15 days	25,000	Yes
Channasomeshwara	Alakapura	January	10 days	50,000	Yes
Ganga Bhageerathi	Mudaganakunte	Every Monday	1 day	5,000	-
Nyamathkhi dargah urus	Hirebidanuru	November	3 days	5,000	No
Chikkaballapura Taluk					
Bhoganandeeshwara	Nandi	February	1 week	45,000	Yes
Subrahmanya	Chitravathi	January	5 days	8000	Yes
Jalari Lakshminarasimha	Avalagurki	March	2 days	4000	No
Ranganatha	Rangasthala	December	2 days	1000	- " -
Kashivishwanatha (rathotsava)					
And Veerabrahmayya (Aradhane)	Kalavara	October	2 days	5000	- " -
Urus	Dargah Mohalla Chikkaballapura	November	3 days	4000	- " -
Inayath Shavali Babakhadri Urus	Dibburu	April	2 days	1000	- " -
Chinthamani Taluk					
Venkataramana	Konakuntlu	April	13 days	20,000	Yes
Anjaneya	Ullappana halli	March	6 days	10,000	-
Khadri Lakshminarasimha	Shimgarepalli	February-March	8 days	25,000	Yes
Gangamma	Burudagunte	April	- " -	15,000	Yes
Amananarayana	Kaivara	February-March	1 week	5,000	No
Yogi Nareyana	Kaivara	- " -	4 weeks	5,000	No
Phakhi Sha valli dargah	Murugamalla	June	2 days	25,000	-
Roshan Sha valli dargah	Gandragana village	June	1 day	2,000	-

Deity / Saint's name	Place of Festival / Urus	Month	Period	Approximate devotees assembling	Cattle Fair
Bagepalli Taluk					
Gadidim Venkataramana	Devaragudipalli	April-May	15 days	20000	Yes
Kodandarameshwara	Cheluru	January-February	7 days	15,000	Yes
Garudadri Lakshminarasimha	Mittemari	February-March	10 days	15000	Yes
Anjaneya	Cheluru	February		20,000	
Kodandarama	Polinayakana halli	April		5,000	
Bangarapete Taluk					
Someshwara	Tallapalli	January	8 days	500	No
Venkataramana	Guttahalli	February	- " -	24000	- " -
Venkataramana	Guttahalli	July-August	Shravana Saturday	1,15,000	- " -
Gangamma	Peddapalli	February	- " -	2,000	- " -
Chandramauleshwara	Bangarapete	February	1 day	1,000	- " -
Prasanna Lakshmi Venkataramana	Robertsonpete	March	12 days	16,000	- " -
Venugopala	Kammasandra	April	8 days	1,000	- " -
Kodandarama	Bangarapete	May	12 days	14,000	- " -
Byataraya	Dodduru Karapanahalli	November-December	8 days	10,000	Yes
Hajarat Shamshuddin Oliya Urus	Bangarapete	December	3 days	15,000	No
Maluru Taluk					
Dharmaraya (Karaga), Patalamma Mutyalamma	Maluru	Chaitra	1 week	2,00,000	-
Prasanna Venkataramana	Chikkatirupati	Chaitra	11 days	2,00,000	-
Sappalamma/ Bhimeshwara	Tornahalli	Pushya	10 days	50,000	Yes
Bayalu Basaveshwara	Sonnappanahatti	rathasaptami	- " -	10,000	Yes

Deity / Saint's name	Place of Festival / Urus	Month	Period	Approximate devotees assembling	Cattle Fair
Anjaneya	M. Upparahalli	Shravana	4 weeks	15,000	-
Mulabagilu Taluk					
Someshwara	Someshwarapalya	May	8 days	8,000	Yes
Hyder vali dargah urus	Mulabagilu	August	5 days	15,000	No
Vinayaka	Kurudamale	September	3 days	10,000	No
Varadaraja	Uttanuru	February	1 day	5,000	No
Chaudeshwari	Mandikal	February	1 day	5,000	No
Hajarath Saiyad vulla urus	Agara	September	6 days	1,500	No
Kodandarama	Thayaluru	March	1 day	1,000	No
Ishwara	Thayaluru	March	1 day	1,000	No
Marakesha valli baba urus	Thayaluru	August	3 days	5,000	No
Gangammadevi karaga	Thayaluru	May	2 days	8,000	No
Lakshmivenkataramana	Doolapalli	April	1 day	800	No
Sangameshwara	Kogileri	May	15 days	5,000	No
Prasanna Someshwara	Madivala	March	11 days	1,000	No
Ramalingeshwara	Aavani	February	15 days	50,000	Yes
Ankalamma	Devarayasamudra	April	1 day	2,000	No
Virupaksha	Virupakshi	January/February	1 day	2,000	No
Ghattuvenkataramana	M. Chamakalahalli	March	10 days	3000	Yes
Kodandarama	Bairakooru	April	1 day	1,000	No
Prasanna Someshwara	Bairakooru	February	1 day	500	No

Deity / Saint's name	Place of Festival / Urus	Month	Period	Approximate devotees assembling	Cattle Fair
Shrinivasapura Taluk					
Kodandarama	Yelduru	April	10 days	2,500	Yes
Lakshmi Venkataramana	Ronuru	April	10 days	1,000	Yes
Gangammamba	Koolagurki	January	10 days	5,000	Yes
Shidlaghatta Taluk					
Venkataramana	Talakayalabetta	January-February	12 days	10-15,000	Yes
Ramalingeshwara	Nallarallahalli	January	7 days	2,000	Yes
Malluramba Someshwara	Devaramalluru	December	7 days	1500	Yes
Gangadevi	Meluru	April	- " -	500	Yes
Bytaraya	Chikkadasarahalli	April	3 days	2000	No
Riya Sha urus	Bellutte	June	1 day	5000	No
Aanjaneya	H.Cross, Kumbiganahalli	November	7 days	3000	Yes
Prasanna Gangadhareshwara	Jangamakote	April	3 days	500	No
Venugopala	Shidlaghatta	January	6 days	2000	No

\*\*\*\*\*